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CHRONICLE

Filipino Policy Restated—Navy Yards Under Civil Service—Indians Robbed of Lands—Panama Canal Protest—Government Controls Wireless—Mexico—To Settle Mexican Claims—Santo Domingan Finances—Canada—Great Britain—Ireland—France—Rome—Belgium—Spain—Germany—Austria-Hungary—Turkey241-244

QUESTIONS OF THE DAY

The Christ—Spirit of the German Anti-Jesuit Law—The Broadness of the Teacher—Catholicity in Bulgaria245-250

CORRESPONDENCE

Havoc of the Jamaica Hurricane—Italy's New Spoliation Schemes—Other Victims of Turkish Misrule—The Languages of the Balkans.250-253

EDITORIAL

New Year's Celebrations—Catholic Patrons of Libraries—Twentieth Century Intolerance—Seeing the Light—Death of Prince Luitpold—The Dreibund—Fraternities and Sororities—Notes254-258

CHRISTMAS AMONG THE ROMANS.....258

LITERATURE

Christmas Literature—Life of St. Francis of Assisi—Avoca—Essays in Appreciation—The Road Beyond the Town, and other Little Verses—Notes—Books Received258-261

ECONOMICS

Government Supervision of Trusts262

EDUCATION

Harvard's Reform in its Methods of Education262-263

ECCLESIASTICAL NEWS

The Pope and the Apostolic Union of Priests—Fourteenth Diocesan Synod of New York—Chinese Catholic Mission—Brother Philip's Golden Jubilee263-264

SCIENCE

A New Sound Indicator—Icebergs and their Location in Navigation—United States Government's Latest Achievement in Aerial Telegraphy264

OBITUARY

Brother Jerome, O.S.F.....264

CHRONICLE

Filipino Policy Restated.—In a second general message to Congress, Mr. Taft comes out strongly against independence for the Philippines, proposed, he said, in a bill now before Congress. He believes it will take a long time and much experience to ingrain political habits of steadiness and efficiency, and points out that "under liberal franchise privileges only about 3 per cent. of the Filipinos vote, and only 5 per cent. of the people are said to read the public press." To confer independence upon the Filipinos now, he maintains, will subject the great mass of the people to the dominance of an oligarchical and, probably, exploiting minority, a course which would be as cruel to the Filipinos as it would be shameful to us. Even a present declaration of future independence, he says, would retard progress by the dissension and disorder it would arouse. On our part it would be a disingenuous attempt, under the guise of conferring a benefit on them, to get rid of the heavy burden which thus far we have been bravely and consistently sustaining. The President terms it a disguised policy of scuttle, and in addition would make the helpless Filipino the football of Oriental politics.

Navy Yards Under Civil Service.—President Taft, by executive order, placed under the protection of civil service more than 20,000 skilled workers in the navy yards throughout the country. The order was issued with the approval of the Civil Service Commission, and in accordance with an opinion by Attorney-General Wickersham. The new regulation, which effects all navy yard employees, except common laborers, will become effective not later than June 30 next. Rules for covering the 20,

000 men into the classified service have been approved by the President, and will be made known to the navy yard commandants shortly.

Indians Robbed of Lands.—One of the most shocking stories of government connivance at robbery of the Indians is given by the Washington correspondent of the New York *Herald*. The Turtle Rock Indians had about 10,000,000 acres of land in the Red River Valley, in North Dakota. A treaty was made with them by which they ceded their land at ten cents an acre, or a total amount of \$1,000,000, with the understanding that the treaty would be ratified promptly, and the Indians be allowed to take allotments on unappropriated government lands that surrounded their ancient homes. The treaty was ratified for twelve years. But by that time the land that should have been reserved for the Indians had been occupied by settlers, their allotments were unavailable, and they were left with nothing to support them but the \$1,000,000, which is doled out to them.

Panama Canal Protest.—Great Britain, through Ambassador Bryce, filed with the Secretary of State the long-heralded protest against the Panama Canal Bill. Sir Edward Grey, who signs the protest, yields two points that have been in controversy between England and the United States, and firmly but courteously maintains his Government's position on the third question at issue. Our right to fortify is here, for the first time, clearly and explicitly recognized. The second point now conceded by the British Minister for Foreign Affairs concerns our right, without infraction of the treaty, to subsidize American vessels using the Canal, whether in the foreign or the coastwise trade, to the full extent of the

tolls for transit. Sir Edward Grey does maintain, and this is the main issue, that the subsidy right should not be so exercised by the United States as to produce a larger toll on the ships of other nations than they would have to pay if there was no American subsidy or rebate. This, the British Minister contends, would mean an unequal distribution of the expense of maintaining the Canal, and consequently would be against the stipulation of the Hay-Pauncefote treaty. The English Government expresses its perfect readiness to submit the question to arbitration. The New York *Sun* proposes that Congress should repeal the discriminating legislation of last summer, as "the quickest way out of a difficulty so gravely affecting the nation's honor and good standing before the world."

Government Controls Wireless.—Wireless telegraph operation passed into control of the Government under the law passed at the last session of Congress, putting an end to promiscuous operation and dangerous interference. The enforcement of the new radiographic laws has been entrusted to the Secretary of Commerce and Labor, and supervision over wireless will be an additional duty of the Bureau of Navigation. The London international agreement of last June, to which the United States was one of the signatories, fixed the status of the wireless stations doing an international business, and Congress put on the finishing touches by enacting legislation covering domestic and interstate stations. It is estimated that there are about 1,000 ships under government regulation which are required to carry wireless. Innumerable amateur and experimental stations have been in operation along the Atlantic and Pacific Coasts for several years, greatly hampering the work of the government and causing much confusion. The new law makes it a misdemeanor, punishable by a fine of \$500, or a year's imprisonment, for any operator sending out a fraudulent distress call. All licensed shore stations are required to listen for not less than two minutes at intervals of fifteen minutes for distress calls, and in the event of a distress signal from a vessel all stations except the one to which the call is sent must "keep out." The government will have the first fifteen minutes' undisturbed use of the air for the transaction of business.

Mexico.—In obedience to a Papal decree, midnight Mass was celebrated in the churches of Mexico on December 8, to implore the divine protection in the troubles through which it is passing. Some excited Liberals construed the act as an interference of the Church in the matters of State.—The rebels are still active in the north and coast region, and are gaining ground in Guerrero.

To Settle Mexican Claims.—Señor Don Pedro Lascurain, Mexican Minister for Foreign Relations, has come to the United States to adjudicate, it is said, the

claims of American citizens injured during the Mexican uprisings. The American Government has for two years been trying to effect a settlement. The extent of the claims has never been definitely stated, but it is understood that they amount to at least \$10,000,000. Madero has all along declared himself willing to settle such claims as could be proved, but his government has so far found the proofs offered inadequate.

Santo Domingan Finances.—Despite the disturbed conditions throughout the Dominican Republic, as a consequence of the revolution, the American customs receivership proved successful during the first ten months of the current year, the collections having been 6 per cent. larger than for the same period in 1911, which was the record year. It is the protection of the excellent financial status of the republic established by this government which President Taft seeks to afford by ordering the New Hampshire to Dominican waters to check any revolutionary outbreak. The prompt action taken by the State Department at Washington will suffice, it is hoped, to prevent further trouble.

Canada.—Mr. Borden's naval proposals are as follows: Canada is to pay 35 million dollars, the cost of three first-class battleships, which are to be built, maintained and controlled by the Imperial Government. Should Canada determine on establishing a unit of the Royal Navy, these ships shall become part of it. A Canadian Minister shall reside in London, who will be a member of the Committee of Imperial Defence, and shall be consulted in all important matters of foreign policy. Smaller ships shall be built in Canada and the Canadian Government shall defray at least part of the additional cost of such construction. The objection of the Radical press to the provision of the Canadian Minister in London indicates an ambiguity in the term; but it seems that he is to be a diplomatic rather than a cabinet Minister. Sir Wilfrid Laurier attacked the proposals on the grounds that the ships ought to be built in Canada and manned by Canadians. The notion of urgency excludes the former, as there is no Canadian yard able to undertake the work at once, and the experience of the Niobe and the Rainbow excludes the latter. Hence it is to be presumed that Sir Wilfrid's opposition is official rather than real for the present. It will take two years to put the ships in commission, and it is taken for granted that Germany will not act until that time has passed.—A new marriage case is disturbing the Protestant mind. Two Catholics discovered, after some years, that they were related in the fourth degree and one applied for a declaration of nullity. The ecclesiastical authorities urged the regularizing of the marriage, but, as this was rejected, the decree had to be given, which has been confirmed by the court of review, a Protestant judge dissenting. The most remarkable thing about the affair, next to the impertinent intermeddling of Protestants with what does not concern

them, is the persistence of ministers, newspapers, even of lawyers, in calling the parties fourth cousins.—The pilot of the Royal George has been suspended for three years, the master for one year, and the first officer for three months. The chief engineer and many of the crew refused to cross the ocean in her, alleging her to be unseaworthy, and she has been sent to Halifax to wait for orders.

Great Britain.—The newspapers are not entirely satisfied with the reception given by Congress to Sir Edward Grey's despatch concerning the Panama Canal difficulty. They complain that the American people do not realize that England is in earnest in demanding arbitration. This depends, however, upon the meaning of the phrase "in earnest."—Mr. Asquith being urged to fix a time for the discussion of the Borden naval proposals, replied that it would be better to wait until they had passed the Canadian Parliament, and had been formally communicated to the Imperial Government.—An engineer on the North Eastern Railway, accused of drunkenness while off duty, was reduced to yard service. A strike was begun involving some 10,000 men in consequence; but as it was declared unauthorized by the Union authorities, it came to an end quickly. It shows, nevertheless, that the men are restless, and it is expected that trouble will be renewed before long in the railways and shipyards.—While Canada and the Malay States and probably India are offering ships to the navy, Lord Charles Beresford is pointing out that under present conditions it will be impossible to man them. At the present moment the navy is short-handed by 5,000 men, and he demands a general raising of pay, the abolition of half pay for officers and other concessions. The Government has announced a small increase of pay amounting to about \$20 a year for each man. This, however, will hardly prove efficacious, as the pay is the same to-day as it was fifty years ago. Sir Francis Bridgeman, First Sea Lord of the Admiralty, has resigned, and Mr. Churchill gave as the reason, ill health. Afterwards he acknowledged that this was not the real reason, and the general impression is that the true one is that the Government's concessions in the matter of pay are less generous than Sir Francis Bridgeman thinks necessary to secure the necessary men.—The Suffragists have destroyed about 5,000 letters in the pillar boxes. They are now turning in continual false alarms of fire in London and other cities.

Ireland.—The Government amendment, withdrawing from the Irish Parliament all power to reduce taxation, was passed by a majority of 117. Mr. Redmond said it prevented any effort to redress the balance of direct or indirect taxation, and put them, theoretically at least, in a most unfortunate position. However, he believed, before an Irish Chancellor would be able to lower duties, the deficit would have disappeared, and the period for revision of Irish finances in the British Parliament would

have arrived. As the matter was not vital to the Bill, and several Liberal Members objected to giving Ireland the power to reduce British taxes by 10 per cent., he would accept the amendment. Mr. Lough opposed it, as it took not only the Income Tax but all the indirect taxes from the Irish Parliament, and therefore struck at the root of the policy recommended by every financial Commission the Government had appointed. As the House has always imposed on Ireland more burdens than she could bear, the inability to lessen them would be disastrous, and therefore he appealed to the Government to modify their proposal. The clause establishing an Exchequer Board was passed with slight amendments. This Board, consisting of three British and two Irish appointees, will assess the net revenue of Ireland, determine the yield of taxation and its relative value, and decide whether the taxes proposed by the Irish Parliament are likely to interfere with British taxation. It will also control the issue and management of Irish loans on the security of the "transferred sum," which is, practically, Ireland's net revenue. The Lord Lieutenant of Ireland will be appointed without regard to religious belief, and for a six-year term, and his powers will be those of the Governors of the over-sea dominions. The last Clause passed the committee stage December 12. Ireland's financial powers under the Bill are, according to the Liberal London *Chronicle*, "narrowly restricted," and render it in Mr. Birrell's phrase "a Kingdom in chains," but it establishes the principle of self-government, and also provides provisional powers of future adjustment, and a leverage through its own force, and that of the continued representation in Westminster, by which its deficiencies can be remedied.

France.—Maurice Barrès is still carrying on his crusade against the system adopted by the Government of letting the churches of the country fall into decay and of not permitting any private contributions to prevent the disaster. His appeals have stirred France, but the Atheist majority among the ruling politicians admire his eloquence and do nothing.—The founder and editor-in-chief of *La Croix*, Father Vincent de Paul Bailly, died at Paris on December 3, at the age of eighty-one. He began life as a telegrapher in the Crimean War and at twenty-eight became a member of the Congregation of the Assumptionists.

Rome.—That the Pope is not independent is evident from the fact that, although he may appoint bishops in Italy, the Government determines whether the one he nominates shall occupy the See. Thus, the Mgr. Caron was named Archbishop of Genoa, seven or eight months ago, but on account of the objections of the Government, he has not yet been allowed to exercise his functions. And yet there is absolutely nothing against him, except that he is loyal to the Pope. The case of the Bishop of Atré and Penne is another instance of this odious ty-

ranny.—It was hoped that Mayor Nathan had found it unwise to assail the Holy Father, but on December 1 he repeated all the insults, lies and blasphemies which he had uttered in his speech at the Porta Pia, on September 20, 1910. The explanation of it is to be found in his desire to conciliate the Socialists, and so prevent a split in the Government "bloc." Some of the papers, but not all, denounced the attack. Meantime, the Catholic Electoral Union has sent out an order to abstain from voting. If the order is obeyed at the approaching elections, which are to determine the enlargement of popular franchise, the Socialists will gain considerably.

Belgium.—The death of Count Verspeyen, who founded *Le Bien Public*, the famous Catholic daily of Ghent, has evoked from all parts of the country sentiments of sincere regret, and prompted many enthusiastic eulogies even from the adversaries of the great journalist who has been wielding the pen in defence of the Faith for the last fifty years. A despatch of condolence was received from the Holy Father himself through the Cardinal Secretary of State.—The Court and the Parliament will wear mourning for six months out of respect for the King's mother, the Countess of Flanders, who died, on November 27, in the arms of her son.

Spain.—Like the other nations of Europe Spain is increasing its navy. Orders have been given for 3 dreadnoughts, 2 large destroyers, 9 torpedo boats and 3 submarines. As there are no colonies to be protected, the inference is that she intends to be a factor in Mediterranean politics.

Germany.—The debate relative to the Jesuit law ended with the interpretation given by the Centrist, Gröber, to a recent speech delivered by Dr. Spahn, in which he declared that the Centre must withdraw its confidence in the Bundesrath. While strongly emphasizing the injustice done to Catholics, Representative Gröber at the same time assured the Government of the Centrist support wherever the common welfare would require this. The champions of the opposition consequently refrained from their intended attacks upon the Centre, and the question was quietly laid aside for the present. The Centre, however, will consistently follow its policy in this matter.—The session of the Reichstag set aside for the regulation of the oil monopoly on the part of the Government was, contrary to expectation, very sparsely attended. It soon became evident that an entire reconstruction of the Government propositions will be called for. The Socialists demanded a complete Government monopoly, to the exclusion of any private company. The Centre similarly defined its position. The National Liberals and the Progressives were more friendly, but desired a careful probing of the matter by a commission. No choice was, therefore, left the Government except to follow this latter course. In a resumption of the debate

no conciliation could be obtained. The Centre and the Socialists were only more resolute in their opposition. It is the belief of the Imperial Secretary of State for Finance, Herr Herman Kühn, that there will be no difficulty in procuring a sufficient supply of oil independently of the Standard Oil Company. There is no intention, however, to wage a war against that company, or against the commerce of the United States. In regard to the American Tobacco Trust, the Chancellor declares that its movements have been carefully followed, and its attempts to effect an entrance into the German cigarette industry are under constant observation, but that no steps have hitherto been taken to oppose it.

Austria-Hungary.—Important changes have been made in the Austrian army. General of Infantry von Auffenberg, the Minister of War, has been replaced by the Section Chief, A. Ritter von Krobatin; and the General Chief of Staff, Blasius Schemua, by the former Army Inspector, Baron Conrad von Hötzendorf. Naturally, these changes have led to countless surmises. In the diplomatic circles of Budapest they are frankly regarded as an indication that the heir apparent to the throne, Franz Ferdinand, is soon to assume complete control of all military interests, and has consequently prepared a place at the head of the staff for a trusty supporter of his policies. Officially, it is stated, that no political importance attaches to this step.—All emigration of subjects capable of bearing arms is strictly forbidden in both sections of the dual monarchy.—The existence of a war party in Austria was denied by the new General Chief of Staff, although he declared himself unable to foresee what turn the present Servian crisis may finally take. Austria is clearly desirous for peace, and it is thought by foreign politicians that she may concede a port on the Adriatic to Servia, on condition that her economic advantages are not imperilled, and that satisfactory assurance is given that such a port shall never be fortified or conceded to any foreign Power. On the other hand, no efforts are spared to bring the army upon a strong war footing. A measure is under consideration which is to make all men under fifty years subject at command to military service.

Turkey.—On December 9 it was said that, in the interests of peace, Servia would not insist on having a port on the Adriatic, and that Greece would not insist on the possession of Janina. If the allies decided on an autonomous Albania, Servia and Greece would acquiesce in the arrangement. Hitherto the Turkish people have been kept quiet by the belief industriously encouraged by Government despatches that the Turkish armies have been uniformly successful in the war. Now that the truth is beginning to be known discontent and unrest are angrily manifesting themselves everywhere throughout the empire because of the deception practiced on the public.

QUESTIONS OF THE DAY

The Christ

"Much worship comes out of few thoughts, where God is concerned. His magnificence in our conception is not in the richness of detail, but in the vastness of solitary grandeurs set in immense spaces like the constellations of the Southern Seas." This observation of Father Faber is true not only of the Divine Life of the Godhead, of His attributes, His wisdom, power, goodness, justice and mercy, which shine like so many heavenly constellations in the empyrean of Faith, but it has its application also to the wonderful life of the God-man as revealed to His creatures in the book of the Gospels.

So little, apparently, is said; so much is left to be gathered. The long sojourn at Nazareth is set only in the golden light shed by the text: "He was subject to them." True, there are more details of the Passion, but after all the lover of the Crucified feels that he has but the bare outline of the mighty events which marked the consummation of the greatest tragedy of all time. In like manner the inspired writer says little of the great event which constitutes the central fact of the world's history, the Incarnation and birth of the Son of God. That little, however, is fraught with meaning.

After the Blessed Mother of God no one knew better than the angels, the "Glory to God in the highest" that was bound up with the birth of the Infant Jesus. The Glory of God which shone resplendent about the throne of the Most High shed its brilliancy on the crib at Bethlehem so that Heaven and earth were filled therewith. No theme ever presented to angelic choirs was capable of such development by celestial harmonies. The Wonderful, the Counsellor, the Mighty God, the Father of the World to come, the Prince of Peace was to be introduced unto His own in the presence of the simple shepherds of the hill-side.

Yet the glad tidings could scarcely be announced in fewer, though at the same time more expressive words. "For this day is born to you a Saviour, who is Christ the Lord." Of saviors in Israel there had been many. The name was given to Gedeon, Josue, Samson, David and others, for they had saved their people from their enemies. But this child was the Saviour par excellence, the Saviour whose surname is The Christ, that is The Anointed or the Consecrated. Next to that of Mary and Joseph, the adoration of the shepherds was the first external worship earth offered to the new-born Babe of Bethlehem. We doubt not that the sudden light which enveloped them was accompanied by a supernatural illumination of mind and an attraction of heart which aided them in recognizing and adoring in the Infant before them the Saviour so long expected of the nations.

The announcement that He was "the Anointed" conveyed more to the minds of the shepherds than the super-

official reading of the words conveys to us. In the Old Testament, prophet, priest and king were anointed, and the King was spoken of as "the anointed of the Lord." It is not surprising, then, that for centuries the Jews had referred to their expected Deliverer as "the Anointed."

The ceremony of anointing was symbolic. Oil gives light; the prophet was to enlighten those who sit in darkness. Oil soothes and strengthens; the King was to combine in his administration of affairs strength with sweetness—fortiter, suaviter. Oil while shedding its light consumes; the priest was to sacrifice himself for the glory of God and the salvation of souls.

Jesus is, in effect and in the fullest sense of the words, Prophet, King, and Priest. A prophet in the literal meaning of the word foretells the future. Under this aspect Jesus is the prophet preeminently. The shepherds believed He was the prophet. We too believe, but, more fortunate than they, we have additional proof that He was a prophet. We see Him foretell His death and Resurrection, and we have the testimony of the Gospels for the accomplishment of the prediction. "The Son of man," says Jesus, speaking of Himself, "shall be delivered to the Gentiles: He shall be mocked and scourged, and spit upon. And after they have scourged Him, they shall put Him to death, and the third day He shall rise again." With the same directness, the same confidence, the same exactness Jesus foretells to His Apostles the persecutions which await them, and the success of their preaching, in spite of all the opposition of men. Now, Jesus died and rose again. His Gospel has been preached in the whole world. There is no nation in which His disciples are not to be found. The Church is set up everywhere, everywhere persecuted, everywhere victorious.

The function of the prophet is also to teach men what they should know and what they should do in order to glorify God and save their souls. And this mission Christ fulfilled, especially in His whole public life. "And Jesus went about all Galilee, teaching . . . and preaching the Gospel of the Kingdom."

The Messias, as announced to the Shepherds is, moreover, the King, not a king, but the supreme King, the King without whom all kingship is naught, and all superiority, in which He is not supreme, henceforth a mockery. He is the King whom we should recognize in all authority, whether vested in the family, or in the State, or in the Church; the King whom we should obey, and whom alone we should obey, as children, as servants, as subjects, as Christians. This is the teaching of St. Paul, who wishes us to obey masters and kings, even though they be pagans, as we would obey Christ Himself.

Finally, our Saviour is the great High Priest, the priest whom David recognized and proclaimed as the "priest forever according to the order of Melchisedech." It was not sufficient that Jesus should be the prophet of the law—He was by the sacrifice of Himself to reconcile God and man. Nor was the function of His priesthood to be limited by His sacrifice. The mission of His priest-

hood was to unite man and God, to make man a living sharer in the very life of God, the supernatural life, the life of grace, which is given, and nourished and developed by the Sacraments which He instituted.

Jesus, then, is the Christ, the anointed to the full extent of His glorious title. He is the Saviour of all because He is the Prophet, the Priest, and the King: the Prophet by delivering the mind from the darkness of error, and enlightening it through the manifestation of the supreme truth; the King by unshackling the will from the slavery of vice, and directing it to the Supreme Good; the Priest by reconciling God and man, as St. Paul tells the Corinthians, "God was in Christ, reconciling the world unto Himself."

Since that far-off December night, when the shepherds were invited, the first outside the family circle, so to speak, to pay homage to the Lord's anointed, the work of the Saviour has been marked by an ever increasing manifestation throughout the world. But how like to the conditions prevailing then are the social and religious and political conditions to-day! Whole peoples still buried in idolatry, great nations in ignorance of Christ and His mission, or open persecutors of His religion, a comparatively few faithful worshippers, now as then, hurrying to the crib to pay their humble adoration to the Prince of Peace. The world was never more in need of a Saviour than it is to-day. Never more in need of the King who shall rule, of the Prophet who shall instruct, and of the High Priest who shall mediate between God and man.

EDWARD SPILLANE, S.J.

Spirit of the German Anti-Jesuit Law

Repeated resolutions have been passed in the Reichstag by majorities made up of representatives from every political party, for the repeal of the obnoxious laws still in force against the Society of Jesus. This fact was recently brought to the special notice of the Bundesrath by the Bavarian Bishops as evidence of the obvious fairness of Catholic demands. In place, however, of heeding the respectful petition made to it, the Bundesrath only rendered its interpretation of the law more strict and intolerant, if possible, than before.

This blow, directly inflicted upon the Church and its episcopate, aroused the indignation of the entire body of Catholic citizens. To tell them, as did the Imperial Chancellor in the Reichstag, that against their claims were ranged the votes of forty millions of Protestants, was only to add a new indignity. The Centre at once solemnly pledged itself to fight to the last its battle for religious toleration, and for the equal rights of liberty and citizenship which had here been gratuitously denied to the Catholics of Germany.

Properly to understand the conditions which have thus made of the "Jesuit problem" a national issue in the German Empire, it is necessary to study them in the light of history. The bigotry and animosity against the Society of

Jesus, together with the almost ludicrous misconceptions which underlie the accusations against her, are all an inheritance of German Protestantism dating back to its earliest days.

The first introduction into Protestant literature, according to Father Bernhard Duhr, S.J., was given the Jesuits by the Magdeburg superintendent, John Wigand, in 1556. Personally he had never seen a Jesuit, but had only read the popular Canisian Catechism, containing nothing but the simple exposition of Catholic doctrine. After paying his compliments to the author in a multiplicity of epithets that would have done credit to Luther himself, he proceeds to expound in a learned manner the origin of the name borne by the Jesuits. They received this title, he tells his readers, because they were "the worst and most brazen betrayers and persecutors of the Lord Jesus Christ, just as of old the Roman lords were called Germanicus, Asiaticus or Africanus, not because they had done any good to these nations, but because they had done them much harm." (*Verlegung.*)

Similar delicacy and regard for truth is shown by the Calvinist Anastasius, who wrote his book against the Jesuits in 1561: "To uphold the idolatry practiced with the bread, the cunning devil has within recent times called forth various new monstrosities which call themselves Jesuits. These unclean birds have built their nests in Cologne and in many other places, where they still have the good will of the authorities for their popish idolatries."

That the Society of Jesus was founded by the evil one himself was the common doctrine of all these writers. It was not merely preached from the pulpit and maintained by the foremost Protestant theologians, but was put by them in the form of a set thesis for demonstration. After Satan, the founder of the Order was supposed by these writers to have been either Peter Canisius or "Peter Carapha." Of Saint Ignatius they seem never to have heard, showing how little they knew or cared to know of the Society, and how their whole opposition to it was based upon its vigorous defence of Catholic truth and its unceasing labors for the Catholic faith. These Jesuits, said the Protestant theologian Tilmann Hesius (1564), do nothing else than "bring back again all the errors, lies, idolatries, blasphemies and abominations of the cursed popery, and therewith poison and defile the youth of the country."

With the dogma universally accredited by Protestants, that the Society was the masterpiece of Satan, it became natural to speak of Jesuits themselves as "the phalanx of the devil," or as Pastor Scheidlich (1588) graphically called them, "the special and select crew of the devil, truly hellish frogs which the infernal dragon has spewed forth." They are, in fine, "the last plague of the world," "the worst and most dangerous people who have ever lived upon the face of the earth" (Pastor Huber, 1590), a legion "sent by the devil to give a new coat of paint to the rotten, worm-eaten house of popery" (Jacob Andreae,

1589). To suit the character thus ascribed to them, countless fables were invented. For an exposition or refutation of them we would refer to Father Duhr's "Jesuiten-fabeln."

That the Jesuits are thirsting for the blood of their Protestant fellow citizens is proved without difficulty and *a priori* from the Sacred Scriptures, which say that the devil was a liar and a murderer from the beginning. Since Jesuits can have no other desires than those which he inspires, the conclusion is evident and the argument irrefragable. In a sermon preached before the Württemberg court in 1585 by Dr. Lucas Osiander, these "emissaries of Satan" are thus solemnly apostrophized: "Wherefore I repeat to you once more, in the name of Our Lord Jesus Christ, you are descended from your father the devil . . . the spirit of murder is in you, Pharisaical Jesuits; you have received it from your anti-Christ at Rome. This much I know for certain, and my prophecy can not fail."

By the same course of argumentation any crime could piously be attributed to them; for if they had not as yet committed it in the past, they must certainly commit it in the future. They were "ridden by the devil," as the preacher expressed it, and there was no extreme to which he would not drive them. The Heidelberg Professor Boquinus, in fact, proves exclusively from the Scriptures and the Fathers that they are the servants of Antichrist and a new crew of Satan, without ever even referring to a Jesuit document. We do not marvel, therefore, at the conclusion of the Tübingen provost and chancellor of the university, Jacob Andreae, that "this devil's pack must not be tolerated and in particular must not be permitted to erect any colleges." (*Abfertigung Conrad Vettters*, 1589.)

Passing now from the genial sixteenth century, as revealed to us by Father Duhr in his History of the German Jesuits, to the present conditions in the Fatherland, we find that there are still centres of Protestant thought and activity over which the darkness hangs as heavily as in the days of the Heidelberg and Tübingen professors whom we have here quoted. It is in our own twentieth century that a paper of as high a standing as the *Berlin Post*, in answer to the joint appeal of the Bavarian Bishops to the Bundesrath, asking for a mild interpretation of the unjust laws against the Society of Jesus, could write these words: "Convicts, gentlemen murderers and deserters of the national banner would have as much right to complain of discrimination exercised against them, as the Jesuits." As for the reason which puts the Jesuit on a par with the convict and murderer, there is simply none to offer. They are Jesuits, and that is enough.

For months, says a German journalist, a perfect hurricane has swept through the branching forest of the liberal press, with its myriad leaves all stridently proclaiming the national danger. "How our heroes tremble and quake for the future of the German realm! The sight might well move stones to pity—were it not so extremely ludicrous."

Many Protestant writers, be it mentioned to their credit, have been able to judge dispassionately, and to do entire justice to the Society of Jesus. Others, urged on only by their sense of scholarship and the honor of the Protestant name, have boldly declaimed against the national cowardice which, they say, must bring eternal disgrace upon German Protestantism, whose forty million adherents have shown themselves afraid of the science and philosophy of a paltry handful of Jesuits. They advert to the ridiculous situation of a whole people suddenly roused to a turmoil of consternation at the approach of a few hundred men, helpless and unarmed, with no weapons other than their learning and their devotion. "In vain," they warn their co-religionists, "do you banish the bodies of these men. Their spirit works only the more mightily among you. In your folly you are daily lending new prestige to the vast literature they are producing."

But those who strive to do justice to the Society of Jesus are likely to be placed under suspicion for disloyalty, not indeed to truth, but to their brethren. The greatest Protestant reference work, in its article upon the Jesuits, makes the following explicit statement:

"We Protestants can have only one judgment about the Order, and only one attitude in its regard. Every recognition, every toleration, which we grant to its principles and its activities is not justice towards it, but indifference regarding our own historical past and our future, a treason to our church and its legal existence." (*Realenzyklopädie für Theologie und Kirche*, Vol. VIII.)

To illustrate the application of this counsel we need only refer to the purses of a thousand gulden offered by Father Roh in 1853, and of two thousand marks by Representative Dasbach to any one who would prove that Jesuits had ever taught the doctrine of the end justifying the means. Needless to say, the prize could never be claimed. Yet the Protestant press continued undisturbed in its circulation of the myth. When finally, in the revised edition of Buchmann's "Geflügelte Worte," the editors presumed to show the entire accusation in question rested upon a misinterpreted passage from Busenbaum's "Medulla Theologiæ Moralis," they were severely censured by the *Christliche Welt* for daring thus to apply the principles of scholarship and justice where the Jesuits were in question: "We must note that the book takes the morality of the Jesuits under its protection in a regrettable manner." (1890, Nr. 16.)

While the Protestant traditional Jesuit, therefore, still lives on in the German popular mind, and the Machiavelian Jesuit intriguer and politician in the no less confused ideas of many an eminent statesman, the real member of the Society of Jesus, in spite of human failings as an individual, ever cherishes above all things his high ideals of uprightness and truth, of loyalty to God and country, and of complete self-sacrifice, that Christ alone may live in him. As for the patriotism of the German Jesuits in particular we need only mention that according to the official report for Rheinland and Westphalia, out of

eighty-one volunteer Catholic clergymen who are listed there as laboring on the battlefields and in the hospitals during the Franco-Prussian war, thirty-three were Jesuits. (General Report of the *Johanniter-Maltheser Genossenschaft*.)

Jesuits in all countries have met with opposition in as far as by their insistence upon the laws of morality, and their loyalty to the Church, they have aroused the animosity of men whose interests were thus imperilled. The more successfully they have defended the Church in Germany, the more relentlessly was the war of calumny and violence waged against them. The false conception, moreover, that the Society had been instituted especially to combat Protestantism has added not a little to intensify the popular prejudice. What, on the other hand, Catholics in Germany have ever thought of the sons of Saint Ignatius, and how they consider to-day the agitation aroused against the Order by the liberal press, is nowhere more clearly expressed than in the memorial of the German Bishops drawn up in 1872:

"It is said that the Society of Jesus is in its principles immoral and dangerous to the State. This assertion, however, as long as it is not established by undeniable facts—a condition never as yet fulfilled—is an injury to the Catholic Church and an untruth. No Order professing principles that are immoral and dangerous to the State can ever be tolerated within the bosom of the Catholic Church. The Jesuit is a Catholic Christian and priest like every other, subject in all things, without any exception, to the faith, the morality and the laws of the Catholic Church. This alone is the truth, all else is falsehood and prejudice."

JOSEPH HUSSLEIN, S.J.

The Broadness of the Teacher

The teacher's knowledge should be broad and accurate. Mere specialists may be very well in their place, but their place is not the class-room of a high school or college. Men who have spent the formative period of their lives under them look at the world and life through a pin-hole. Moreover, few specialists are good teachers; few are even good conversationalists. They are apt to smack a bit of glorified, self-sufficient mechanics. Nor is it enough to know only the pages of an author. Such a knowledge is hardly worthy of the name. The teacher who learns mathematics page by page, and Homer or Virgil line by line, without assimilating the logic of the one and the spirit of the other, is an insufferable bore. The work he does could be done as well by a phonograph. Mathematics and literature will be dead things in his keeping. He will teach isolated proposition after isolated proposition, and his pupils will learn isolated propositions, and that will be the end of it. The master will never think of pointing out sequences, the relation of part to part, the logical growth of proofs. Pivotal propositions will be omitted or explained without reference to their consequences. And yet it is precisely in

elements of this kind that the value of mathematics in a scheme of general education lies. Its chief function is to train the intellect not to jump in the dark, but to step cautiously and on firm ground, under full light. *Dissecta membra* torn from a finely articulated body of truth will never accomplish that. They will overload the memory, smother the reason. Nor will literature fare better. Homer and Virgil, Cicero and Demosthenes, Juvenal and Horace will be searched and researched, plowed and furrowed for examples of hendiadys and prolepsis, and what not—all good in their places—to the utter neglect of all else. The hunter stalks the forest and uses powder and shot on the mosquito, while the deer lope off in safety. *Risum teneatis, amici?*

The reason for this is ignorance, or indifference, or both. To be sure, no one should underrate grammar and rhetoric. They are necessary and powerful factors in education. Students of Greek, for instance, will have their power of discrimination enormously enlarged by an intelligent study of conditional sentences. But then the sum and substance of education does not lie in the ability to explain a grammatical puzzle, or to turn an elegant sentence. And there are things other than climaxes, anti-climaxes, figures and metres and unities. There are higher realities than these, more subtle agencies of power and expression. We plead for them: the things behind the veil of language, the joys, the sorrows, the comedies, the tragedies, the failures, the successes, the virtues, the passions of life, that they may enter into the soul and stir it and inspire it and smite it and prick it and tease it and harass it and frighten it; in short, castigate it. For these we plead—all the elements of art, science, life which conduce to the formation of a man. A corpse is uninspiring. Literature should not be converted into one. It should be used for what it is, a record of the live works of live men. Through it souls should be brought into contact with souls. The boy should live with the hero "four-square to every wind that blows," the real hero unidealized. Fairies which peer over the garden walls of the lotus-eaters interest none save poets and mystics.

Thus will the young soul grow. It cannot touch life without response. It thinks the better from experience of good thinking; it aspires the higher from contact with high aspirations; it loves the better from glimpses of pure love; it throbs the faster from contact with strenuous life. It expands and contracts, adds and prunes under the inspiration which can be caught up from beneath the words on which pettifogging masters spend weary hours, only to send forth pupils with the physique of giants and the mind and character of sucklings—Bless the mark!—both marks, teacher and pupil, too.

But this is only the first means of rousing the pupil to study. There are some others which deserve at least a passing mention. Amongst these are numbered emulation, prizes, marks and punishments. The first two claim a few words; the others can be treated at another time.

All teachers have at least a speculative knowledge of the evils which can attend on emulation. Many writers on pedagogy, more voluble than experienced, have painted them in livid colors. But then it is easy enough to sit clad in dressing-gown and slippers before a grate fire, formulate a proposition, dub it a conclusion and invent arguments to support it. A year or two of classroom drudgery would cure this pernicious habit. Emulation has dangers. It has been abused, and out of the abuse have grown disgusting egotism, selfishness, unfairness, jealousy, pettiness of all kinds. But abuse never supersedes use. Otherwise we should be obliged to give up everything, save death. Emulation is an instinct with youths, and cannot be obliterated save by converting our boys into mummies or marble statues. Moreover, it is a most powerful incentive to industry and progress, while an attempt to eradicate it would have ridiculous consequences. First, repetitions would be abolished; then all those healthful games which have fostered and developed in the American boy so many of his finest qualities, such as endurance, bravery, resourcefulness, courtesy to opponents and manliness under defeat. Better direct it into ethical channels, and keep it there until through it the boy has developed all the noble characteristics for which it offers so fine a chance. This can be done by appealing rather to interior than exterior motives. For true emulation does not consist so much in trying to outdo another, as in trying to outdo oneself. Its motive is not chagrin over another's success, but a noble, unselfish desire to improve one's own status. The boy should be taught to keep his eye on his own record, not on his neighbor's, with a view of scoring a point on himself. However, exterior motives should not be neglected entirely. They are good, especially those which appeal to the instinct for play, and tend to pit a large number against a large number, not one against one. Emulation thus managed is no more dangerous to character than a friendly unprofessional game of baseball or football.

Prizes, too, have come in for their share of bitter denunciation. Here again use is confounded with abuse. In themselves they are not evil. Even our Lord held out the hope of reward, temporal and eternal, to those who were fighting the battle of life. That there has been excess in this matter is only too patent. In some places cheap premiums are still as numerous as they were last century in "fitting schools," where young ladies learned to paint woolly trees and speak poor French. The prize is everything—the end and the motive. Of course, this is baneful in the extreme. It places the pupil in a false atmosphere by teaching him to depend entirely on reward and not on duty, honor and such high motives. The results will be a false notion of values, consequent on the undue emphasis which has been placed on material success; and greed and unfairness, and all those wretched traits observable in men who measure success in life by a full wallet and the possession of a dozen automobiles.

But all this is reason, not for the abolition of rewards, but for their prudent use. They are good in their place. Let them play the part of extremely subordinate motives, and be of such a kind that large numbers of the class can enter the competition for them with hope of success, and their effect will be salutary.

In conclusion, every good method of teaching should tend to arouse interest and enthusiasm in the boy, and keep both at white heat until all the complex elements of an educated man have begun to fasten themselves securely in the young soul. Thus will teaching be fruitful of good.

R. H. TIERNEY, S.J.

Catholicity in Bulgaria

A writer in *La Croix* dispels some of the prevalent errors in regard to the position of Catholics in the principal State which has just made such a splendid fight against Turkish domination in the Balkans. According to Article 37, and others immediately following in the Ninth Section of the Constitution of Bulgaria, the Christian Orthodox religion (schismatic) is the religion of the State, but according to articles 40, 41 and 42, all other religions professed by foreigners or natives are free, on condition that they do not conflict with the laws. Religious matters are administered by the ecclesiastical superiors of the respective denominations, but are subject to the control of the State.

In a country where nationalism is so intense that foreigners find it difficult to obtain a foothold, the objection is not so much religious as racial. It is always so in young nations, but now that Bulgaria is developing, the prejudice against the outside world is disappearing, thanks to the evident necessity of being on good terms with foreign nations for the expansion of the nation's commerce and industries. In fact, the religious tolerance of Bulgaria is extraordinary.

The Turks in Bulgaria are represented by twelve deputies in the Sobranie at Sophia. They are permitted to pray without molestation in their 1,200 mosques, and in city and country from countless minarets the muezzins announce the name of Allah at the rising and setting of the sun. They have 1,135 private schools, in which there are 60,230 pupils, among whom are gipsies; and profiting by the liberty of the press granted by the Constitution, Mussulman papers are permitted. Indeed, this tolerance went so far, that the editor of the Turkish *Balkan*, who would have been expelled from any other country for his offensive utterances and the suspicion that he was a plotter against the Government, was allowed to remain unmolested. Moreover, so satisfied are the Turks in Bulgaria that, not only have they not sided with the Ottomans in the recent war, but expressed their satisfaction at the uprising. On the other hand, the Turkish prisoners, who were carried into Bulgaria, were treated with the greatest kindness, even the irregulars, who were taken with arms in their hands.

The Jews are most numerous along the Danube and around Roustchouk. They are very rich, and have just erected a superb synagogue in Sophia. It is one of the ornaments of the capital. They have about twenty schools, several thousand pupils and forty synagogues. These schools are under the control of the chief rabbi of Bulgaria.

The Catholic Armenians in the country number 14,000. They have a dozen schools, with about a thousand children in the classes. When the recent massacres at Adana, and at other places in Asia Minor occurred, the fugitives were welcomed to Bulgaria, and many of the men joined the army and are now serving in the war.

The Government accords bounties to all sorts of schools, to those of the Armenians included. The Official Report declares that all these schools are well organized, the buildings in good order, and the teaching corps well paid.

In spite of a very active propaganda, Protestantism is making very little headway. There are only 4,500 Protestants in the country. They have 29 churches, 6 mixed schools, 3 of which are German. The Roumanians, who number 75,000, have only two schools, one at Sophia, the other at Roustchouk. The question is now being mooted, whether the schismatical Orthodox Church of Bulgaria will oppress the Catholics? We answer, no.

Catholics have the same rights as all Bulgarian subjects. They have the advantage over some of the other religions, in that they are regarded as being not only in sympathy with the Bulgarians who are supporters of the national flag, but genuine Bulgarians. Moreover, the Catholic Church, as represented by those of the Latin rite, embraces also the Bulgarian Uniates, whose liturgy, that is, whose prayers and ecclesiastical language, is Slavic, and hence does not differ from the liturgy of the Orthodox Bulgarians. The identity of race for all, and the similitude of liturgy for many, bring Sophia and Rome in very close contact, and must be very helpful for future unification.

The Catholic Church in Bulgaria numbers 30,000. It is governed by the Bishop of Nicopolis, and the Superior of the Vicariate of Sophia and Philippopolis, which depend directly on the Holy See. These two dioceses are very flourishing; they have a great many parishes, charitable and educational institutions, and what is most remarkable in these schools is the large number of pupils who are Orthodox Bulgarians, Greeks, Armenians, and even Turks.

"It is certain," this correspondent thinks, "that Russia will, in the future, have no hand in influencing Bulgaria to change its policy, nor will Greece. King Ferdinand, who is a Catholic, will not only safeguard the Catholic interests of his country, but will do his utmost to make them better." It must not be forgotten, however, that to court the favor of Russia, this same King Ferdinand had long ago delivered over the heir apparent,

to be brought up a schismatic. The offence was so heinous, that when His Majesty presented himself at the Vatican, he was received with indignation, and was vehemently reproached by the Sovereign Pontiff.

The new electoral lists, as compiled by the Municipal Statistical Office of Rome, show a remarkable increase in the number of voters, due to the recent reforms introduced by the Chambers. Before the passing of the new law the number of voters was slightly in excess of 40,000; to-day the number is 110,000 in a population of about 600,000. This invests the coming municipal elections with an interest that no election of the kind has had hitherto in the capital of Italy.

CORRESPONDENCE

Havoc of the Jamaica Hurricane

BLACK RIVER, JAMAICA, Nov. 30, 1912.

During the past year an almost unbroken drought has been causing much suffering in Jamaica. In some sections vegetation has withered away, numbers of cattle have died from thirst, while even the people of the afflicted districts, poverty-stricken and half-famished, may be seen frequenting the neighboring towns and villages to "beg yo jus' one farthing."

Here in Black River, on the weekly market-day, I have met crowds of these unfortunates flocking down from the Pedro Plains, where the suffering has been most acute; gaunt, emaciated women, bearing on their hips mere skeletons of babies that cling like little monkeys to the tattered shreds of the mother's dress; cadaverous men, their deep-sunken eyes glistening with the unnatural light of fever; wasted children with ragged shirts scarcely covering their nakedness.

A series of showers last month gave some relief, but it was reserved for the present month to bring almost an excess of a good thing. I was in Montego Bay on the evening of the new moon, which was ushered in by a real tropical downpour. It was then that a child of the bush, commenting on the generous ablutions of our crescent friend, forecasted heavy rains, or as he expressed it, "New moon washing him face—have plenty water."

Judging by results, the new moon must have made a thorough job of it. How it did rain? For more than a month there was scarcely any cessation. Here in the tropics when it rains there is no loss of time about it. You notice no succession of drops, but a solid sheet of water that descends in unbroken torrents.

The streets became running rivers, at times many inches deep. No one seemed to mind this, the only remark being, "Wait, gully him soon come down." Just to the east of the business portion of the town and crossing the main thoroughfares is a dried-up watercourse, or gully, that serves as an outlet for the inland water-shed back of the town. In the heaviest rains I had never seen more than a few inches of flow along this channel, but from the beginning of the recent downpour all eyes were kept fixed on this gully, concerning which I had heard wild stories of midnight inundations, with houses swept to sea, etc., etc.

It was Saturday afternoon, about 3.30, when, above the beating of the rain and the roar of the wind, I heard a strange rumble back in the hills. Others heard it, too, for instantly a cry of warning was raised in the town, and as all scrambled away to give the onrushing torrent a wide berth, "Gully, him certainly did come down." It was like the breaking of a dam. No sudden rise of a river, but a solid wall of water tumbling down from the hills with irresistible force and bearing with it whatever stood in its path. In the present instance little real damage was done, as all were prepared for it. Still, I saw in that mad swirl tumbling out to sea a strong colt, a burro or two, several pigs, fowls, etc. Small boats put out to the rescue, but the sharks were beforehand and claimed their prey.

Houses along the side of the gully were flooded and for a time more than one was in actual danger. As the torrent reached the sea, it ripped out the giant breakwater, and in less time than it takes to tell it a deep bed had been cut for it and the waves from the ocean beat up in mad fury against the onrushing flood. It was assuredly a wild sight.

It was the night of Sunday, the 17th, however, that the real storm commenced. The southeasterly wind, increasing in violence at every puff, until its velocity exceeded 150 miles per hour, was accompanied by a torrential downpour, such as passes description. During the course of Monday morning the rains stopped for a time, while the wind continued with unabated fury until the middle of the day, when it suddenly sank to rest, without any noticeable change of direction.

Then succeeded a breathless calm for a few hours, that seemed to indicate that the very vortex of the storm was passing over us. This lull lasted for about three hours. The unnatural stillness, marred only by an occasional drizzle, was itself portentous of approaching trouble. As there had been no change of wind the knowing ones prepared for the worst. Suddenly the low-scudding clouds swept in from the north, and a perfect deluge of rain again swept the land. The wind did not immediately resume its former fury; that was to come later. For the time being it moaned dismally.

Towards the hour of sunset the sky took on a most terrible aspect. No one recalls having ever seen anything of its kind before. The heavy yellow fog that mystified the world subsequent to the eruption of Krakatoa some thirty years ago was nothing in comparison. It was like the judgment day. The rain was coming in fitful gusts when suddenly we seemed to be standing in the midst of a blazing furnace. Around the entire horizon was a ring of blood-red fire, shading away to a brilliant amber at the zenith. The sky, in fact, formed one great fiery dome of reddish light that shone through the descending rain.

The *Northern News* of Montego Bay thus describes it: "And what a sky to behold, Oh God! As we reflect on the appearance of that sky—produced from whatever cause—we fairly shudder to recall its heart-freezing hue. It was a sky that made the stoutest heart quail! It was the appearance of a sky that we firmly are convinced will never pass from the memory of the present generation!"

Then burst forth the hurricane afresh, and for two hours or more—I have lost all track of the hours that night—it raged and tore asunder what little had passed unscathed through the previous blow.

In some places, as Sao-la-Mar, the ocean swept in and carried away the very debris. In other places, as Montego Bay, the intruding torrents sweeping down the gullies leaped their banks and without a moment's warn-

ing bore out to sea row after row of houses. Despite heroic efforts at rescue many were the unfortunates who found a watery grave.

All along the coast vessels were wrecked upon the reefs or foundered in the open sea. At Montego Bay alone fourteen sailing craft were lost, while at Sao-la-Mar more than one hulk was left high and dry in the public market.

Meanwhile inland the wind was playing havoc everywhere, wiping out whole plantations of bananas, obliterating fields of sugar cane, laying low the cocoanut groves, scattering like chaff the hovels of the poor, reducing to shapeless masses of ruins the better class of dwellings, and sparing nothing in its mad fury.

Practically one-third of the entire island was thus laid waste, and, needless to say, the mission here has not been spared its loss.

Father McDermott and I have the spiritual charge of this end of the Island. With the exception of the church in Montego Bay and the school here at Black River we have lost practically everything. At Reading, half the cottage blew away and the school-chapel building is flat to the ground. At Seaford Town even the stone work of the church has been demolished, while the school, which had just been roofed anew, has been scattered over the surrounding fields. The neighboring church at Pispah was reduced to a heap of ruins, and at latest report the people of the vicinity had "borrowed" for their own use the beams and few remaining boards.

At Lucca, Sao-la-Mar and Top Hill, I understand that but little remains, so that our mission finds itself in sore straits. Heretofore we have been more or less dependent on charitable friends for the bare necessities of life—what will the future bring us? The total loss on the Island is estimated at 200 lives, with the destruction of property valued at \$1,000,000.

JOSEPH J. WILLIAMS, S.J.

Italy's New Spoliation Schemes

ROME, December 1, 1912.

Rome is full of whisperings again of projected spoliation and expulsion of religious by the Government. It is fairly sure that over a year ago a project of law was drawn up going the length of confiscating their real estate, which seemed paramount to driving them out. The war interfered with the presentation of the bill to Parliament, and meanwhile by advice of the Vatican many of the religious congregations disposed of their land and houses, and arranged to remain in occupancy as tenants. The proposal now rumored is more far-reaching. Any appearance of fictitiousness about the sale of property is to be ground for declaring the transfer null, and a domiciliary visit of inspection is planned during which all securities of pecuniary value will be seized. At least this news was dropped down from a friendly source in Government circles to those most concerned. Hence a hurried movement is now on hand to get all such securities deposited in safety abroad.

Some of the over-loyal Romans are unwilling to believe all this of the Government, and have circulated the story that a Catholic member of the Chamber of Deputies declares that he was present with a deputation of members who waited on Giolitti, the Prime Minister, to inquire if a new spoliation was intended. Giolitti's assurance was that he would never consent to it.

The "never" of a well-known opportunist is a straw to lean upon. Subsequently the procurators of diocesan congregations here were advised by the ecclesiastical authorities to withdraw whatever funds they had on deposit in the local banks in Rome and make sure of them elsewhere. Since then the head of the Government treasury has announced his proposal to make use of about one-half of the gold and silver reserve back of the paper currency of the Government and of the national banks. This indicates a shortage of ready money for Government purposes, possibly in anticipation of a European war.

Moreover, though the divided condition of the Socialist, Radical and Republican elements makes the revolution threatened in Italy in case of a serious war highly improbable, these elements can be united at any moment on a platform of further despoiling the Church, and in such a contingency the party in power will have to yield or resign. The resignation—if, which is not probable, it came to that—would not help the situation, unless there were a coalition of all the Conservatives and Liberals against radical action, a consummation which it is Utopian to dream of in a question merely of not attacking the Church.

Cardinal Rampolla, who has been long acting head of the Vatican Library, has just been made its official head. This will doubtless mean the indefinite retention of Father Ehrle, S.J., as librarian, for when the Holy Father had agreed a year ago to the resignation of Father Ehrle, the acceptance of the resignation was postponed at the instance of Cardinal Rampolla. Mgr. Dr. Achille Ratti, librarian of the Ambrosian Library at Milan, who was at that time appointed Father Ehrle's successor, retains his appointment to succession, and comes down from Milan once a month to keep in touch with the administration of the library.

On Wednesday last an automobile ran down a camerata of Propaganda students as they were walking down the Via Capo le Case. A block threatening the chauffeur's right of way in the street, owing to the combination of a tram and a carozza against him, he turned suddenly up on the sidewalk plumb into the body of passing students. Two of them, John Carter, of Newfoundland, and Alphonsus Rooney, of Prince Edward Island, both newcomers to Rome, were seriously hurt. However, the physicians report that, barring possible future complications, they are both now out of danger. C. M.

Other Victims of Turkish Misrule

The whole world is at present interested in the Balkan War, but there are other questions in the East that we should not forget. The Armenians and Syrians still under Turkish rule are now worse off than ever. A few facts which I shall here put down will convince the reader that such is the case.

In 1909, after the terrible massacres in Adana, the United States showed itself very generous in sending a large amount of money to help the victims. But the Catholic missionaries received scarcely anything. The most of it found its way into the coffers of the Presbyterians, who to-day, in consequence, are building splendid establishments, although in Turkey there are few native Protestants, for the Oriental character could never be in sympathy with such a religion. Its coldness repels them, but the money which the Presbyterians and others lavish upon their converts is always a source of trouble for us.

The region of Adana, where our schools and churches and asylums are still in ruins, is a cause of great anxiety. The Mohammedans are continually threatening us, and swearing that the Turkish blood which was spilled on that occasion will be avenged. "When we begin," they say, "we shall massacre all the missionaries, and carry away the nuns." Elsewhere the same threats are heard. Recent dispatches tell us of the destruction of several Armenian villages, and of the slaughter of the inhabitants. The conditions may really be much worse than we hear of, for the Turkish Government exercises a very severe censorship on letters and telegrams. The mobilization of troops caused a great deal of trouble to our Christians. Formerly they were exempt from military service; now they are subjected to it. All the heads of families from nineteen to forty-five years of age are compelled to join the forces. If they are Christians, no excuse for not serving is recognized. The consequence is that a great number of families are deprived of their principal means of support. Eighty out of one hundred families have been ruined by this cruel measure of conscription.

Mount Libanus is just now the scene of terrible atrocities. Since 1860 the people, who are nearly all Catholics, have had a constitution which gave them a government of their own. They had their little army, and were not compelled to join the Turkish regiments. In contempt of the treaty which had been sanctioned by the six great European Powers, the Turks have drafted a great number of these people. Some have succeeded, by payments of enormous amounts of money, in escaping the conscription, but the Moslem officers continue to clamor for them. Taking their stand upon their constitutional right, nearly all of the people refused to join the army. As a consequence, in spite of the constitution that was granted to them, the Turkish army entered the country, surrounded the villages, and crushed all opposition by the worst kind of brutality. Where they could not find the men who had been drafted, they took in their place their brothers, their old fathers and their sons, and scourged the women to compel them to reveal the place where the fugitives had concealed themselves. They requisitioned all the horses, mules, asses and camels to carry their provisions, and, as was to be expected, made the Christians the heaviest sufferers in this regard. For this service there was no compensation, and for the provisions that were seized, only one half or a quarter of the money they were worth was granted. Moreover the administration is entirely disorganized. The troops are coming and going in disorder from Turkey in Asia. The animals that were seized were often left on the road for five or six days without food. The greater number of them died. The price of food has gone up, and is continually increasing. What a short time ago cost twelve piastres, now costs ninety (a Turkish piastre is four or five cents). The slowness of communication has prevented us from knowing thus far the fortunes of war. The despatches from Constantinople are always claiming Turkish victories, and that is the only reason why wholesale massacres have been prevented. But, on the other hand, there have been everywhere terrible murders and outrageous treatment in the Christian districts. For example, in a village near Adana, as several children were playing near a stream, a Moslem who owned a mill a little distance up the bank, seized one of them and beat him to death. The parents were unable to obtain justice in the court, and had to congratulate themselves for escaping other reprisals. Murders of this kind are frequent. Even in Palestine, where the great number of

European and American tourists obliges the Government to take precautions for security of the travellers, the roads are no longer safe. There are instances of Englishmen and Americans who have been robbed, and native Christians are being continually deprived of their property.

The lives of all Christians, and of the missionaries especially, are in constant danger. In all the letters that come to me from Constantinople and elsewhere, the priests do not betray the slightest concern, but are unanimous in proclaiming the need of help from outside to save the poor people who are flocking to the mission posts. Naturally these unfortunates seek the help of the priests and Sisters, but, as is well known, not one of the houses of Armenia has any resources, whereas the Protestant establishments are going through the crisis without any trouble, on account of the millions which have been lavished on them. There are some English and French war vessels at Beyrouth and elsewhere, and they afford a momentary protection for our houses on the shore, but the missions in the interior are exposed to the worst kind of dangers. Since the massacres of Adana and elsewhere, the failure of the Catholics of the United States to help the missionaries has been a source of bitter disappointment. No assistance has been sent.

P. NOURRIT, S.J.
Procurator of the Missions in
Armenia, Syria and Egypt.

The Languages of the Balkans

Under the heading: "Languages spoken in the Balkans," a recent number of the Vienna *Reichspost* contained an interesting article from one of its special correspondents. To the question, what is the language of the Balkans? one would naturally expect the answer, why, Turkish, of course. But the general public has little or no idea of the diversity of tongues that prevails in this particular part of the world. Turkish, *i. e.*, one of its various forms known as Osmanli, is the language of both the civil and military departments of the administration. However, as a common tongue it is limited to those sections only where the Osmanli dwell in separate and exclusive colonies. Outside of these, this language is unknown even to the Mohametans, who, generally speaking, acquire a limited acquaintance with Koran-Turkish and Arabic, while actually using their own particular dialects. In the regions included in the present war zone the Turkish power never prevailed to such an extent as to supplant the local dialects by the language of the conqueror, and Turkish soldiers and civilians have been obliged to acquire a smattering knowledge of all of these as an indispensable means of intercourse with the people. The same alternative confronts the traveller in those countries, where the important head-waiter with half a dozen foreign languages at his command is as yet an unknown celebrity. No fewer than ten different tongues, besides an innumerable host of local dialects, make up the grand concert of this Babel of Balkan languages. Of those belonging to Western classification Italian is the most generally spoken. It is heard along the entire coast of the Adriatic as far as the Scutari vilayet. In former times, when Italy led in trade and commerce with the Balkans, the language of Dante held a much greater sway in those parts, but in spite of changed conditions it has been able to maintain its lead. In the Catholic parts of

Albania competition between Italian and German has of late years resulted in the Teutonic tongue gaining the upper hand. German is being taught in the Catholic schools there, while in Scutari also it is the only language taught along with the Albanian by the Franciscan Fathers.

French is only spoken here and there in the intercourse with Government officials, but among the people at large it is of absolutely no assistance. English is much more useful. Hundreds of poor emigrants from Albania and Montenegro annually cross the seas to the promised land in the United States, where they labor and save for a few years, when homesickness drives them back again to their native mountains. These are proud of their limited knowledge of English, and eager to display it when occasion offers. Here the correspondent cites an instance. While seated in a café in Podgoridza, he was vainly endeavoring to make himself understood in a jargon of Slavonian, when the head-waiter all at once addressed him in English, which the man had picked up in San Francisco.

Owing to similar causes Spanish also may be found very useful, inasmuch as large numbers have become familiar with that language during periodical migrations to the South American Republics. Moreover, in many of the larger cities, such as Salonika, Adrianople and Constantinople, numerous tradesmen, clerks and hotel waiters are to be met with, all of them descendants of Spanish Jews, who in 1492 were expelled from Spain, and who to the present day continue to speak Spanish. Such as it has come down among them, it is a rather obsolete Spanish, but for all that it enables one to make one's self understood.

The most generally spoken languages of course are the Slavonian. Thus Servian is spoken in Servia, Montenegro and the Sanjak, Bulgarian in the eastern parts, and between these two there is a medley of dialects in which both these languages hardly can be detected. Greek is spoken in most of the seaports and offers difficulties peculiarly its own. The official Greek language of today is neither ancient nor modern Greek, but an artificial cross between the two. The common people, however, disdaining the learned tenets of the Athenian savants, speak what may be truly styled barbarian Greek.

This diversity and confusion of tongues at first sight seems puzzling in the extreme. But it should be remembered that an extraordinary aptitude for languages is a noted characteristic of the Eastern mind. It is not at all unusual to meet with people who are able to converse in half a dozen different languages, a notable help to the accomplishment of which feat is the entire absence in these part of chauvinism. What aggravates the task of the traveller in mastering a sufficient number of words and expressions, and of adjusting his vocal chords to the seemingly fantastic combination of consonants are the gestures that obtain among the Balkan peoples. Their ideas connected with these motions are entirely at variance with those prevailing among Western nations. Among the Bulgars, for instance, shaking of the head is an affirmative sign, while nodding the head implies a negation. Worse than that, among the Albanians the German *ja* means *nein*, or *no*. So that when an Albanian tells you "yes," accompanying the word with a nod, he means "no," and refuses to listen to you!

Among the Catholic clergy Latin is often the only and most practicable way of social converse. True, the Albanian does not pronounce the Latin like a professor at a Roman college, but with a little patience we manage to understand each other.

V. S.

A M E R I C A

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New Year's Celebrations

Recently a correspondent wrote to the Chicago *New World* to suggest that the Knights of Columbus use their powerful influence to bring about "the abolition of the New Year's Eve abominations." Not only in big cities like New York and Chicago, but in our towns as well, the custom is growing of making the night of December 31 a carnival of unrestraint and license. Every hotel and restaurant is filled with revellers, and though yellow journalism, of course, exaggerates the extent of the excesses then committed, too much of what is reported is true. It is a deplorable fact that men and women who on all other days of the year live decorously seem to take leave of their senses on New Year's Eve and behave most scandalously.

A publicist whose love for the Church is not precisely a passion, recently admitted that "Nothing can be done in this matter [of reforming the New Year's celebration] unless the Catholics take hold." But Catholics have done so already. In San Francisco meetings have been held under Catholic auspices to protest against the pagan riot with which the birth of the new year is celebrated in that city. The protest, moreover, was effective. The Archbishop of Chicago, we are also told, has addressed more than one letter to his flock on the grave abuses that characterize the night in the metropolis of the Middle West.

After a practice begun in Rome in the seventeenth century, New Year's Eve is still celebrated in all Jesuit churches by a solemn service consisting of the chanting of the *Miserere* and the *Te Deum*, an appropriate sermon and Benediction of the Blessed Sacrament. This good custom is being adopted now by other pastors. Bishop Mundelein of Brooklyn, for instance, invites the men of his parish to come to the church on New Year's Eve and attend a service like the one described. He meets them afterwards at a pleasant social gathering. This surely is

to observe the night as a Christian should. For the Old Year is fittingly ended with prayer and praise and the New Year is appropriately ushered in with harmless merry-making.

Catholic Patrons of Libraries

According to a letter from a Dayton librarian which appeared in last week's AMERICA, "It is more of a problem to get the Catholic literature read than it is to get it on the library shelves." Miss Althoff's experience, we fear, is not an uncommon one. If Catholic voters insist, as they should, that the works of our standard authors be placed in public libraries, Catholics, to be consistent, must see that these books do not remain uncalled for and unread. Otherwise librarians may with some justice object to buying books for which there is no demand. It is quite likely that the taste of Catholic patrons of public libraries is now no better than that of the common run of readers. If there were added to the annual list of books taken out the names of those who read them, it would be found in all probability that Catholics are not particularly eager to peruse works written by authors of our Faith, and are no fonder of books of permanent value nowadays than are their Protestant neighbors. The well-puffed novel of the hour, as is well known, is the one book constantly clamored for to-day by most library patrons, irrespective of religion, race, color or previous condition of servitude.

Yet if Catholics are to take with credit that place in the civic, social and professional life of this land to which our numbers entitle us, we must have in our ranks more men and women who are well read and thoroughly educated. They must be Catholics who not only love their Church and reflect its holiness from their lives, but they must be Catholics who possess such a sound knowledge of the Church's teaching, such a clear understanding of her attitude toward questions of the day, and such cultivated, well-stored minds withal, that in public life more of our laymen may be worthy representatives of the Mother of Saints and Sages, and in their social intercourse with their non-Catholic neighbors may be better equipped for dispelling the ignorance and correcting the misrepresentations of Catholicity that are still so common in this country.

For the attainment of these desirable ends, our public libraries, which the money of Catholics helps to build and support, should provide the means. Let Catholics frequent the library's reading room. Let them repeatedly ask for such reviews as AMERICA, the *Tablet*, the *Catholic World*, the *Month*, the *Ave Maria*, the *Dublin Review*, the *Catholic Quarterly*, *Studies*, and their diocesan weekly. If there is a manifest demand for these periodicals they will doubtless be procured. Let Catholics observe the leading articles and book notices in these reviews and then apply at the librarian's desk for new books and old that they observe are of special interest or importance to Cath-

olics. A gentle but unwearied insistence in this matter will doubtless work wonders. In most instances, however, the library authorities will probably be glad to secure at once any good book that is sure to be widely circulated. Catholics then, of course, owe it to themselves and to the obliging librarian to see that these works are taken out and read.

Twentieth Century Intolerance

It is with a mingled sense of grief and surprise that we see an editorial writer in the New York *Evening Post* take his station at the bier of the venerable regent of Bavaria, not to shed a tear of affection, or even merely to stare in vulgar curiosity, but to defame the memory of the dead ruler, to dishonor his country and to malign his faith. Verily, we had a right to expect from an American paper of distinction at least the common and conventional courtesies of life.

Had Prince Luitpold fought against the Centre instead of placing it in a position of influence and honor; had the people of the land manifested the religious intolerance of the Liberals instead of petitioning through their bishops for justice towards their fellow citizens, in asking for a milder interpretation of the bitter Jesuit law; had the Prince who now lies in peace trampled under his feet all that is sacred in the religion of his fathers in place of asking, as his last desire, that his heart be laid within the shrine of our Lady whom he had loved through life—then undoubtedly Bavaria had been proclaimed as a land of progress, Prince Luitpold as the mirror of all rulers, and the darkness of a benighted popery had been described as fast disappearing before the glad sunrise of science, liberty and reason.

But now, we are told, Bavaria is obsessed with "all the evils of a priest-ridden land," the marriage laws of the Church "result in an amazingly high percentage of illegitimacy," ignorance is rampant, and "not merely conservatism but reaction is in the saddle." Although a high degree of the domestic virtues cannot be denied to Prince Luitpold, his "political shortcomings," the greatest of which was evidently his non-resistance to Catholicism, "were due more to age and ignorance than to any other cause."

To answer all the insults and calumnies thus thrown out in one paragraph would require more space than we can here afford. The abilities and merits of Prince Luitpold we have no desire to overvalue. But we may briefly state that a ruler who has been able up to his ninety-first year to claim the unchanging love and veneration of an entire people, so that even the Liberal and Socialist press rather sought to proclaim him as their own than openly to attack him during the late and bitter campaign against the Centre and the Church, must certainly possess qualities of sterling worth in political as well as in domestic life. The German Emperor, although not of the same political faith, allowed no such bigotry to enter the chamber of

death. "A momentous period of German history," he says in a last memorial, "closes with him; a long life, filled to repletion with successful labors for Bavaria and the German Empire, has now been rounded out. . . . All Germany mourns for the departed, and I shall ever be mindful with deepest gratitude of this splendid figure." Can we be blamed if we prefer the competent judgment here expressed to the prejudiced attack upon the dead inspired by religious intolerance?

The calumnies regarding the Church herself are too evidently false to require refutation. We need not establish anew the facts showing the sacrifices everywhere made by Catholics in the interests of learning, the sanctions placed upon the sacredness of all the marital relations, and the purity of the Catholic home under Catholic influence. We are not concerned with verifying the particular statistics flung at the Church by the writer in the *Post*. If ever illegitimacy is greater in a Catholic country, which we vigorously question, the reason is evident. Although through human frailty and sinfulness the first fault had been committed, yet human life is held too sacred to commit the second crime which is so common in other countries, and which in some American universities is often taught not even to contain an offence against ethical principles. At least the sin of Herod has been avoided, although loss of purity will always have to be regretted.

That, moreover, the *Post* should repeat the political slanders of the Liberal and anti-Catholic press of Bavaria against the magnificent work of the Centre, is, to say the least, not scholarly. The views and invented reports of the *Kulturkampf* champions, and partisan presentations of the *Münchener Neueste Nachrichten* are received with childish credulity, while the able refutations of journals like the Munich *Allgemeine Rundschau* are entirely disregarded.

Seeing the Light

Ex-Senator Beveridge of Indiana has had the courage to advocate the supplying of free text-books to the parochial schools. Not to them exclusively, but to all schools, on the principle that "all school children should be treated alike as all are now paying tribute to the school-book trust."

There is a double shot in this pronouncement: one against the monopoly that controls the publication of all school books, the other against the prejudice which refuses to see that if Catholics contribute to the educational budget they ought to have some share in its disbursements. It is idle to say that Catholics are taxed for the parks and public streets, and can use them or not as they please; so for the public schools. The cases are altogether dissimilar. It is not a violation of conscience to breathe the fresh air of a park or to make use of a street, but it is to permit one's children to live for years in an atmosphere which is harmful to their religious

belief and which leaves them during their most impressionable period of life without any genuine sanction for the observance of the moral law.

Mr. Beveridge's utterance, we trust, will help to spread the light. It recalls the fact that a short time ago, in the heat of the Presidential election, the Governor of Indiana, now the Vice-President-elect of the United States, the Hon. Thomas Riley Marshall, had the courage, though he did not regard it as such, to take part in the ceremonies of the laying of the cornerstone of the new Catholic School for St. Mary's parish of Indianapolis. He was not only present, but he spoke, and, as he always does, spoke directly and forcibly. "I stand here to-day," he said, "believing that religious training is *absolutely* necessary to rear boys and girls to become good citizens and useful members of the community. By good citizenship I mean the reverence that is due to the decrees and orders of Almighty God." All intelligent Americans should think likewise and be fair to their fellow countrymen.

Death of Prince Luitpold

Truly Catholic was the death of the aged prince regent of Bavaria, who peacefully passed away at five o'clock Thursday morning, December 12, in his palace at Munich. Only the preceding evening he had received from Mgr. Frühwirth the apostolic blessing which had been sent to him by telegraph from the Holy Father. Around the deathbed, where the priest was reciting the prayers for the dying, were gathered many members of the royal family, although his son and heir, Prince Ludwig, who was hastening from his residence in Hungary, arrived too late to witness the last moments. At seven o'clock a Mass was said at the deathbed, and at eight the ancient *Salve Regina* bell, whose solemn tones are heard only at the death of a sovereign or a supreme pontiff, proclaimed the sorrowful tidings to the inhabitants of Munich.

The heart of the deceased regent, according to his express wish, is to be embalmed and sent in a silver case to the shrine of our Lady at Alt-Oetting, where it is to be preserved in this famous place of pilgrimage. It was a beautiful thought of the venerable ruler that where his love had faithfully remained through life, his heart should likewise rest in death, at the feet of the Mother of God.

Prince Ludwig, his successor, was able to arrive only towards the evening of that day, and his first action was to pray for a time by the side of the mortal remains, which rested upon a plain bed, with a priedieu at its foot, a crucifix at its head, and candles burning on each side. All day long the clergy by turns continued in prayer within the chamber of death. The solemn burial is to take place December 19, and is to be attended by the Emperor in person. The Centrist President of the Ministry v. Hertling and other prominent public officials were present at the early Mass said

immediately upon the death of the regent, and likewise received the new regent.

Prince Luitpold of Bavaria, the son of King Ludwig I and the Princess Theresa, was born March 21, 1821. At the age of fourteen he was made captain of the 1st Regiment of Artillery, and in 1839 entered into active service. From that time until the beginning of his regency, on June 10, 1886, he signalized himself both by his valor in war and his prudence in time of peace. The insanity which afflicted King Ludwig II made the rule of a regent necessary, and after the death of the unfortunate King, Prince Luitpold performed the same duty for the equally afflicted King Otto.

Although the people were impelled by their love for him to frequently offer him the crown, he always delicately and tactfully refused to accede to their wishes. When addressed with the royal title he would simply answer, "I am not your king." His unaffected ways and his plain manner of life won for him the hearts of all his people. Callers at the palace were not even required to announce themselves. His favorite amusement was to hunt the chamois through the mountains, in the costume of the Tyrolese, without hunting cart or horse. But even during these excursions his Sundays were spent religiously, and he attended the Sacrifice of the Mass in the midst of the humble villagers. His last great act was the installation of the Centrist Ministry, in spite of all opposition, and his confidence has been fully justified by the success the Centre has achieved in Bavaria.

The Dreibund

A diplomatic event of the greatest importance during the present international crisis is the recent renewal of the triple defensive alliance between Germany, Austria-Hungary and Italy. Noteworthy especially is the instant publicity given to it by these Powers, intended evidently to produce its effect upon the triple entente of its rivals, England, France and Russia. Although the simple fact that no withdrawal was announced by any one of the Powers concerned was sufficient to constitute a renewal without any formal action, yet the event, and its instant publication, were preceded by many conferences between the rulers or leading representatives of these nations—all ending in perfect mutual accord. The bond which has thus not only been preserved, but even strengthened considerably during these days of international suspense, is to remain effective for six years to come.

The precise nature of this Triple Alliance is often misunderstood. According to the *New-Yorker Staats-Zeitung* it consists of three distinct agreements: one between Germany and Austria-Hungary, the second between Germany and Italy, and the third between Austria-Hungary and Italy.

The first of these agreements, which was entered upon October 7, 1879, and made public February 3, 1888,

pledges the two Powers concerned to mutual cooperation in case of any attack on the part of Russia, and to friendly neutrality in case of an attack from any other Power. The second contract assures the mutual support of Germany and Italy in the event of an attack made by France upon either Power. Finally the alliance between Austria-Hungary and Italy obliges both parties to observe a "benevolent neutrality" in case the former is attacked by Russia or the latter country by France. That these bonds have so well stood the stress of the countless trying and untoward circumstances of recent years is the best evidence of their power of endurance.

The avowed object of the present almost spectacular renewal is not war, but peace. "The Dreibund," writes the *Norddeutsche Allgemeine Zeitung*, "has always counted as one of the great factors in the grouping of the European Powers, and by its stability has proved itself to be an element making most decidedly for the preservation of peace. Its renewal need not surprise us but it is highly gratifying."

Fraternities and Sororities

The New York Board of Education has determined to rid the entire school system of the intolerable secret societies known as Fraternities and Sororities. The latter is the name for the feminine groups. They have been under suspicion for a long time, and in February, 1911, an investigation was made covering twenty-five school divisions. The fact was revealed that these societies led the pupils into vicious habits and in many other minor ways were detrimental to the character of the members, as well as to the school itself.

The committee to which the report was referred determined to take no action, hoping that the societies would die out. The hope was not realized, and on December 11 it was decided to send to the full Board, on December 26, the following resolution:

No secret society, no club, or secret organization shall be permitted in any high school. All meetings of any society, club, or organization in any high school shall be open to, and its constitution, by-laws and the minutes of its proceedings shall be subject to, the inspection of the principal or a teacher designated by the principal or any member of the Board of education. No pupil of any high school shall join or obtain membership in any society, club, or organization which makes use of the school name directly or indirectly, or which purports to be a school organization, and which does not comply with the above regulations.

This resolution has had the result of bringing out what is perhaps the worst feature of these fraternities. As soon as the press took notice of the prospective measure we were furnished with the information that the wrath of these irresponsible boys was aroused. The Board of Education, it was declared, had no right to meddle in these organizations. They had been legally incorporated

and even law-suits were threatened if any attempt was made to disrupt them.

This is a very serious matter. Here we have a set of irresponsible children still in pupilage and tutelage who are receiving, free, an education which costs the State annually millions of dollars; who are quartered in palatial buildings in which every extravagant idea that science or hygiene can imagine or suggest for comfort and convenience or even luxury, is carried out regardless of expense, boldly denying that the upright, intelligent and devoted men who have been chosen to look after their interests have any right to dictate to them about their conduct. As the very first purpose of education is to make the pupils of our schools law abiding citizens, it is clear that there has been a horrible waste of money and time in caring for these turbulent youths. Their present recorded conduct is nothing but rank anarchy, and in a few years it will show itself in a more dangerous form. But there are thousands of American children who question the right even of parents to scrutinize their conduct or their associations. Between schools and families we are preparing an evil day for ourselves.

An admirer of the late Rev. George Tyrrell published his life lately, and in doing so gave the newspapers the right to criticize it. The *London Tablet* availed itself of that right, and received in consequence a most amazing letter from Baron Frederick Von Hügel. The Baron complained that the *Tablet's* criticism had grieved Tyrrell's friends. If such pleas are to be considered, biographies must be left uncriticized. Should the editor of the *Spectator*, or of the *Saturday Review* receive a letter to the effect that Smith's friends, or Jones's, were grieving over the review of Smith's, or Jones' Life, his answer would be prompt: why, then, did they let it be published? Baron Von Hügel, we think, could have prevented the publication of the book. To claim, after its appearance, that his feelings are not to be hurt is absurd, unless, because Tyrrell was not Jones and Von Hügel is Von Hügel, he has a right to special consideration. This is not the first time that a coterie has taken it amiss that one has dared to criticize its hero or his writings. However, the Baron's letter, by its betraying of the arrogance of the little circle of Tyrrell's friends, cannot but do good. The public has been too patient of their presumption.

AMERICA has had occasion at various times to refer to the timeliness and importance of the new Ketteler House to be erected at Chicago by the Central Verein for the purpose of Catholic social study. The ground purchased for the new building adjoins Loyola University, on the north shore of Lake Michigan. The site, along Chicago's favorite driveway, is particularly attractive, and plans for a handsome building have been drawn up. The school is to be opened for the summer term of 1913, and will like-

wise afford special facilities for the students of the Jesuit University.

Two new lecture tours are also announced by the Central Bureau. Mr. David Goldstein, whose recent tour carried him across the continent, from Boston to the Pacific coast, is again to lecture upon Socialism in its relation to Religion, the Christian Family and to Trades' Unionism. While Mr. Goldstein is thus renewing his engagement with the Central Verein, Mr. Peter W. Collins is beginning his first series to be given under its auspices. Mr. Collins was for years international secretary of the Brotherhood of Electrical Engineers and editor of their labor journal. His subjects are: "Social Problems and Social Reform," "Socialism," "Socialism and Christianity," "Why Socialism Is Opposed to the Labor Movement," "The Ideals of the Labor Movement," and finally, "The Workers in Industry and Their Protection." Societies and parishes are invited by the Central Verein to avail themselves of these opportunities.

CHRISTMAS AMONG THE ROMANS

In the picturesque days of Italy, before the introduction of motors, and electric trams and hideous block buildings, the various feasts of the year, both civil and religious, held in their observances a far greater amount of charm and glamor than is the case in this strenuous century. For even Italy is somewhat strenuous in its newly found modernity.

Time was,—when during the novena preceding the celebration of Christ's Nativity, quaintly clad shepherds from the wild Abruzzi district made their appearance in the Eternal City to announce the forthcoming birth of the world's Redeemer. The Pifferi, as they were called, played carols on their bagpipes before the shrines of Mary which still adorn so many of the old Roman streets, and on payment of a few *soldi* their services could be obtained in private oratories for purposes of family devotion. But although this custom has fallen into disuse, the novena for Christmas is still said in several churches, and it is a function which is always very well attended. The eve is ushered in by solemn Vespers at St. Peter's, during which when the Sistine Choir are singing the Magnificat, the procession to the altar of the Blessed Sacrament is headed by the Arch Priest of the Basilica, the stately Sicilian Cardinal in his scarlet robes. In some churches and every college and convent chapel the Holy Sacrifice is offered up at the solemn midnight hour. Instead of Midnight Mass at St. Peter's, the Office of Lauds is chanted, and an exceedingly beautiful and haunting "Pastorella" is sung by the famous choir just before the dawn of Christmas Day, the first high Mass being afterwards celebrated at nine o'clock. There is naturally a *Presepio*, or representation of the Manger in every one of Rome's numerous churches and chapels, and it is only fitting that the most beautiful of all should be found in the Mother Church of the Franciscans standing on the summit of that historic flight of steps on the Capitoline Hill, for it was the "Poor Man of Assisi" who first evolved the idea of a Crib. Here then we see life sized figures of the Madonna and St. Joseph in a grotto in the foreground, and behind them are placed the ox and the ass. Shepherds and Kings kneel in adoration on one side and overhead the Eternal Father is surrounded by smiling cherubs and angels "harping on their harps." In the background of a pastoral landscape shepherds repose under the shade of palm trees, and sheep, made of real wool and cotton wool, feed beside a crystal fountain, while women bearing on

their heads baskets of fruit are approaching the grotto. Diamond pendants flash in the ears of the Virgin of Nazareth and the miraculous Bambino, which is swathed in gold and silver tissue glitters all over with precious stones. The rendezvous for all Rome on the afternoon of the 25th of December is within the spacious walls of Santa Maria Maggiore on the Coelian Hill, where at the conclusion of the solemn Vespers, the "Holy Cradle" in its crystal and gold case is carried in procession round the Basilica, followed by canons, priests and acolytes, the Cardinal titular of St. Mary Major's bringing up the rear.

Christmas time in Italy is not so much regarded as an occasion for bestowing gifts as it is in other countries, still presents are exchanged at this season and usually of an edible character. Huge "panettoni," very light dough cakes sometimes flavored with cheese, are greatly in request and are despatched in every direction to absent friends and relatives. They are decidedly insipid in taste and indeed only tolerable when quite fresh, but notwithstanding these disadvantages there is tremendous vogue for them throughout Italy.

And the saintly prisoner within the walls of the Vatican Palace, gives Christmas presents to his poor, who are also through the charity of various Catholic Societies provided with dinners at this festive season. As we are on matters gastronomic, the Christmas dinner in Italy is a function where roast beef and plum pudding are conspicuous only by their absence. Their places are usually usurped by a turkey or fat capon, and *panna montata*, whipped cream sweetened and flavored with vanilla and served over chestnuts, boiled and passed through a sieve. The menu usually includes clear soup with small hat shaped pieces of maccaroni, filled with forcemeat, floating in it, and slices of Bologna sausage. This garlic pervaded dainty is greatly in evidence in provision shops at Christmas time where it makes its appearance tied up in frilled papers and adorned with colored ribbons.

The word Christmas in Rome conjures up to those who have never been there visions of azure skies and dazzling sunshine, but as a matter of fact it is very frequently spent under a gray canopy of clouds and in a deluge of rain. I have seen it full of light and color—the Piazza di Spagna radiant with sunshine, and scarlet holly berries gleaming redly amongst the many tinted and perfumed masses of flowers on the Spanish Steps, and I have also, and more often,—waded through the unevenly paved streets under a dripping umbrella. Still, the feast of Christmas when spent in Rome leaves behind it lingering memories, and seems to stamp itself in indelible characters on the tablets of one's mind.

G. V. CHRISTMAS.

LITERATURE

Christmas Literature

As every bookseller is now crowding into his list of "Best Holiday Books" a large proportion of the works that have appeared this fall, and as publishers' announcements in magazines and literary supplements insist that this and that particular book are the only ones the discerning and the tasteful should buy, many a prospective purchaser is bewildered and perplexed. While persuaded that there are few things more suitable for a Christmas gift than a good book, they are often at a loss to know what the good books are.

It was Charles Lamb's custom, when a new book appeared, to read an old one. This may give a useful hint to puzzled shoppers. Old books that they know are good are always on the market, often in attractive new editions. Yet we may safely assume that few of them are being read by those who

are eager to secure the last "best seller." So a present of an old favorite author may be the best that could be made. Let the book-buyer scan the lists then for works that time has proved and choose them as gifts for their friends.

However if nothing will do but the more recent works, Catholic purchasers will find suggestions in the "Literature" pages of their files of AMERICA. There can be read notices of books like Mr. Ward's "Newman"; John Ayscough's "Faustula"; Mrs. Fraser's "Reminiscences of a Diplomatist's Wife"; Miss Repplier's "Americans and Others"; Father Garrold's "Black Brotherhood"; Mr. Maurice Francis Egan's "Everybody's St. Francis"; Violet O'Connor's "The Idea of Mary's Meadow"; René Bazin's "The Children of Alsace"; T. A. Daly's "Madrigali"; Father Vassall-Phillip's "The Mustard Tree"; Mgr. Benson's "Christ in the Church"; Father Kane's "God or Chaos"; Miss Brégy's "The Poets' Chantry"; Father Stewart's "The Greater Eve"; Kathleen Norris' "Mother" and many other recent works by Catholic authors.

Among the books suitable for Christmas gifts are three volumes that have recently been published by the Apostleship of Prayer, 801 West 181st Street, New York. "The Fountains of the Saviour," by Father John H. O'Rourke; "The Heart of Revelation" by Father Francis P. Donnelly, and "The King's Table," by Father Walter Dwight, are similar in appearance and character to the other three devotional works of these authors. The price is fifty cents a volume.

We have grown so accustomed to calling the December issue of the magazines the "Christmas number" that too often nowadays that name is all they have about them that suggests the birthday of our Saviour. For example the Yule-Tide note is quite wanting in *Harper's Monthly* for December, unless a beautifully illustrated paper on "Children in Fiction" be considered a Christmas contribution. In this magazine is running an abominable serial by Sir Gilbert Parker, which should be torn out and destroyed unread. The *Century Magazine*, however, for this month is quite Christmas-like. "The Miracle of Little Noel" is a pretty story of Catholic France, and "Christmas Echoes from Provence" are good verses. *Scribner's* opens with "The Stable at the Inn," a Nativity story by Thomas Nelson Page, which is illustrated with attractive pictures. The *Ladies' Home Journal* strongly emphasizes the children's share in December's great festival. "A Family Prayer for Christmas" in this periodical is a good example of a kind of composition much affected nowadays by weak imitators of Stevenson. These writers produce "oblique sermons," not prayers, and in aiming at literary elegance—Save the mark!—become very artificial and tiresome. "Let the harsh word be estopped" we read and "May every Christmas raise us up nearer to the poise and peace of those that are great and good," etc., etc.

The December number of *Home Progress*, Houghton, Mifflin's new publication, has a good article by Estelle M. Hurl on "The Christmas Angels and How Artists have treated them." One of the pictures by Lorenzo Lotto well illustrates the story, told in this same issue, of "The Little Gray Lamb" whose fleece was made white by a touch of the Christ Child's hand.

The Catholic periodicals for December, as is to be expected, are not at all wanting in Christmas verse and prose and illustrations. *Benziger's Magazine* is particularly rich in them, *Extension* too, and the *Magnificat*. The *Messenger of the Sacred Heart*, whose January issue is the Christmas number, has an unusually attractive series of pictures in color, while the *League Almanac* for 1913 many think the best the Apostleship of Prayer has published.

The *Catholic World* for December opens with a good appreciation of the late Andrew Lang, by Agnes Repplier, who was a friend and correspondent of his. Katherine Brégy has gathered into "The Poetry of Christmas" a valuable little anthology and comment. After remarking of Mrs. Browning's

"Virgin Mary to the Child Jesus" that a "Catholic critic might well quarrel with certain speeches which follow naturally enough from a denial of the Immaculate Conception," Miss Brégy observes that a braver and better music rings in Miss Louise Imogene Guiney's Christmas carols, quoting as "one of the fairest of them—one of the rarest of them, alike in its fancy and pathos," the following stanzas:

"Still as blowing rose, sudden as a sword,
Maidenly the Maiden bore Jesu Christ the Lord;
Yet for very lowlihood, such a Guest to greet,
Goeth in a little swoon while kissing of His feet.

Mary drifted snow on the earthen floor,
Joseph, fallen wondrous weak now he would adore—
(Oh, the surging might of love! Oh, the drowning bliss!)
Both are rapt to Heaven, and lose their human Heaven
that is.

From the Newly Born trails a lonely cry.
With a mind to heed, the Ox turns a glowing eye;
In the empty byre the Ass thinks her heart to blame:
Up for comforting of God the beasts of burden came,

Softly to enquire, thrusting as for cheer,
There between the tender hands, furry faces dear.
Blessing on the honest coats! tawny coat and grey
Friended our Delight so well when warmth had strayed
away.

The Ox and the Ass
Be you glad for them,
Such a moment came to pass
In Bethlehem."

W. D.

Longmans, Green & Co. have published an attractive "pocket edition" of J. W. Mackail's "Life of William Morris" (Two volumes, \$1.50). After telling of the boyhood and youth of his subject, the biographer considers Morris as a poet, artist, manufacturer and Socialist and pictures him among his carpets, tiles and painted windows, striving to popularize his ideas of art and to regenerate the public taste with his love for Pre-Raphaelism. Though this is the "standard" life of the poet, as a biography it leaves much to be desired, and Catholics, of course, can have no sympathy with Morris' Socialism however "passive" it may have been.

From the Mt. Carmel Guild, 52 Seneca Street, Buffalo, N. Y., comes the "Catholic Calendar." On half a hundred panels are arranged quotations, one for each day of the year, from saints, poets or sages, and occasionally from non-Catholics who have written well of the Church. Considerable success has been achieved in making the "thought" fit the feast. Whatever money is made by the sale of this calendar, the price of which is fifty cents, will be used for the charitable works of the Guild. The "Impressions Calendar, a Book Lover's year for 1913" (Paul Elder & Co., San Francisco, 85 cents) is another reminder that December is dying. On each weekly leaf is printed a good portrait of a famous author with a quotation from his or her writings. Both these attractive calendars could live harmoniously in the same household.

"Christmas" (Macmillan, \$1.30) is a new story that Zona Gale tells about a small Western town whose leading citizens decide one year, for economical reasons, to omit all Yule-Tide present-giving. But the coming of a little orphan boy to make his home with a lonely spinster was the occasion of everybody's breaking his or her resolution, so Christmas was celebrated

as usual. The story is well told and the book wears a holiday dress.

"Amelie in France," by Maurice Francis Egan; "Nellie Kelly" and "The Adventures of Four Young Americans," both by Henriette Eugénie Delamare, are three juveniles for Catholic readers, which H. L. Kilner & Co. of Philadelphia have ready for holiday patrons. All the stories are crowded with adventures. In the first there is some good character sketching, in the second, the courage of a "Little Mother of Five" is suitably rewarded and in the third, some brothers and sisters tour through Europe, meeting mishaps and romances. These books are sixty cents each.

Life of St. Francis of Assisi. By FATHER CUTHBERT, O.S.F.C. New York: Longmans, Green & Co. \$3.50.

St. Francis has long been a favorite with all classes of men; never more so, however, than at the present day. His personality appeals, not only to those who can appreciate the motives of his life, but to those also who are completely out of sympathy with all that he held most sacred. Father Cuthbert's book is likely to increase his popularity, for he has pictured St. Francis with all his traditional winsomeness of character. A joyousness of heart; a poet's quick response to nature's moods and a feeling of kinship with her dumb creatures, a kinship felt it would seem by them no less than by the saint; a need of sympathy and companionship; a watchful, fostering and divining tenderness for his brethren; a heart intensely human, with a strain of weakness showing now and then, and almost fainting at times for very weariness of the struggle; an unfailing reverence for the exalted halo of purity with which he crowned all women; an idealism of the most lofty type and a will indomitable in its strength; a constant, ready pity for sinners;—these are some of the many qualities that are recorded in the present biography and make St. Francis for all the world the lovable saint that he is.

And yet for those who know the supernatural, the character that stands out from the pages of this volume in spite of its fascination for the world is strangely, almost startlingly unworldly. Once his conversion is accomplished, his whole life, its every thought and word and deed seem to be illumined by the reflection of an uninterrupted union with God. Then too there is his loving intimacy with Christ crucified that grows with the years until it culminates in the impression on his hands and feet and side of the bleeding wounds of the Redeemer. To merit so wonderful a favor, St. Francis had to be heroic in his fidelity to sublime ideals, he had to suffer much of sorrow and of trial, of contradiction and of disappointment; but for his support and consolation he had his chivalrous devotion to Lady Poverty, and its absolute unfaltering trust in divine Providence. How pitiless is the self-imposed, unremitting, penitential labor of his hands; how uncompromisingly literal his following out of Gospel counsels; how vivid his reverence for the Body and Blood of Jesus and for His anointed priests; and how strange his conception—strange to the world but not to those who love Christ—that perfect joy consists in suffering for his Lord!

It is a beautiful life of a lovable saint, told with warm personal affection. At times one seems to be reading the pages of a thirteenth century romance. There is St. Francis' first meeting with the Lady Poverty, his espousals with her, and his introduction to his Lord Jesus, his life long friend of friends; there is the founding of his Round Table and his starting out to make all the world pure by the simple preaching of the Gospel truths, there is his tireless, ceaseless quest for souls, his wonder-working, his self-abasement and his glorification by the Master. But the course of his love for Jesus did not run smooth. From the serene possession of celestial joy he had to descend into the bitter valley of trial and anguish. The idealism of his rule had

to be brought down, by other hands than his, and made practical for the working of ordinary lives. This was the testing of his soul, its final purification before he could soar up into the region of perfect peace.

A sort of medievalism clings about the book, a certain quaintness that is easily recognizable but defies analysis. It is not so much the archaic expressions that creep in now and then especially in translations from the old biographers as an indefinable atmosphere that pervades many of its pages. Nor is this to be wondered at. St. Francis was so much a citizen of another world, so much a poet and so much a poet-saint that a faithful portrayal of his life could scarcely have been made throughout in sober present-day prose. Then, too, there is the spirit of the troubadour running through all he did, and often a touch of true knighthood. It is after defeat in battle that like St. Ignatius of Loyola he turns to God; it is from a Voice, vague at first but increasing in clearness, that like Joan of Arc, he learns his life-work. He talks with the birds of the air, he reads the hearts of men, he cures the sick with the touch of his hand, he is the master mind in a movement that centuries have failed to halt; and yet he is so simple he cares for a wounded insect, he thanks God for Brother Sin, he would not be discourteous even to Sister Death. Indeed there are parts of the book that are so idyllic and so strangely beautiful that one is glad to be reassured that one is dealing, not with fancy but fact.

In some ways Father Cuthbert's life may be said to be the final English life of St. Francis. There will be other lives no doubt, but it will be long before a biographer so well equipped as Father Cuthbert takes up the work. Others indeed may write with the same clearness of thought, the same play of imagination, the same command of lucid English, the same judicial calmness of judgment, the same painstaking historical accuracy, but few will have the same possibilities of entering into the spirit, and interpreting the soul of St. Francis as the distinguished Capuchin who has made it his life long study to know the teaching of his beloved Father and on it to mould his life. Other Franciscans, no doubt, will understand the "poor little man of God" no less well, and love him no less sincerely; but it is not likely, even if we suppose in them the requisite rare combination of gifts, that they will feel inclined to write St. Francis' life again, now that it has been so successfully written by Father Cuthbert.

H. F.

Avoca. A History of the Vale. By REV. PATRICK DEMPSEY, C.C. Dublin: Browne & Nolan.

Who has not heard of Moore's "Sweet Vale of Avoca?" in that most exquisite of Irish lyrics known as "The Meeting of the Waters," and yet, strange as it may seem, no one has written a history of that delightful vale until now. The present little work, although covering only 70 odd pages, is a veritable mine of information, and is highly creditable to the author, a young priest of the Archdiocese of Dublin, Rev. Patrick Dempsey, C.C. It is a good sign of the times to find the younger clergy taking an interest in the ecclesiastical and archaeological history of the country, and Father Dempsey is to be congratulated on his first effort. As curate of Avoca for seven years he has had exceptional facilities for becoming conversant with the traditions and legends of the parish, and he has traversed frequently every nook and corner of Avoca, which includes the old pre-Reformation parishes of Castle MacAdam, Ballintemple, Kilbride, and Eninereilly. In a commendably brief preface we are given the *raison d'être* of the book, and surely no apology is needed for presenting to the public a carefully culled summary of the known history of the Vale, whether documented or otherwise. By way of introduction there is a discussion as to the etymology of the place called Avoca, and

sound reasons are adduced for the spelling of the name as given by Moore, in preference to the modern spelling, Ovoca, as found in the postal directory and in the railway guides. The change of name, however, of the village of Avoca to that of "Newbridge" is quite modern. To the ecclesiologist the chapter on the old church ruins of the district will make a strong appeal.

The place-names "Kilpatrick," "Kilbride," "Templemichael," "Kilmurray," and "Kilmacow," almost explain themselves as they represent the old Celtic churches of St. Patrick, St. Brigid, St. Michael, St. Mary and St. Mochua. Other old churches are Tigroney (House of the Romans), Kilmagig, Kilcassel, Templelusk, Ballintemple, Ennereilly and Ballycoogue. Ennereilly is said to have been the place where St. Patrick landed, although Rath-Inver, near Wicklow, is more likely. Not far from Kilmurray is St. Mary's Well, also known as "the Virgin's Well," and Kilmurray itself was an old monastic foundation. There is an interesting chapter dealing with the life of the great Archbishop Murray of Dublin, who was born in the parish of Redcross (Avoca). Incidentally, it may be observed that Avoca parish is the largest rural parish in the Archdiocese, being seventeen miles in length and seventy square miles in area, containing four churches. The chapter dealing with the Wicklow mines at Tigroney and Cronebane is fascinating. As far back as 1770 the gold mine at Avoca was discovered by Mr. O'Donoghue, a local schoolmaster, but he kept the discovery to himself till 1792, when the fame of the Wicklow Mines became celebrated in song and story, and the famous playwright John O'Keefe produced a drama "The Wicklow Mountains, or Gold in Ireland," at Covent Garden Theatre, London, on April 11, 1795. A description of the local scenery is graphically given, with an account of the Avonmore and Avonbeg rivers, and the "Meeting of the Waters." The old wooden bridge which gave its name to the village of Woodenbridge disappeared in 1770, and was replaced by a fine stone structure in 1772. A concluding chapter deals with the Moore Memorial, which is about to be erected in Avoca, to commemorate the immortal author of "The Meeting of the Waters!" To add to the interest of the book there are thirty beautiful illustrations, as well as a general view of the vale, by way of frontispiece; there is also an admirable map. And be it added that the book has been printed and published in Dublin by the well-known firm of Browne & Nolan, Ltd., whose name is a sufficient guarantee for excellence of typography.

W. H. GRATTAN FLOOD.

Essays in Appreciation. By GEORGE WILLIAM DOUGLAS, D.D. New York: Longmans, Green & Co.

This little book consists of ten essays chiefly biographical. In nine of them the author, an Episcopalian clergyman, confines himself to matters purely domestic of his denomination, and of them we have nothing to say. In the tenth, however, which occupies 92 pages out of 225, he takes occasion from Wilfrid Ward's biography, to discuss the Newman problem once more. He does it in a gentlemanly and a sympathetic way, but of course from the Anglican point of view. He sees in Newman the Catholic, a certain intellectual degeneration, and finds in the Parochial Sermons the highest expression of his religious life. He declares unanswerable the question, whether Newman would have left Anglicanism had he foreseen all the trials that lay before him. In this he is wiser than Pusey and Keble and Liddon and Church, who conjectured that he would not. Such a conjecture shows clearly that they had no idea of the force of the call of Faith. Dr. Douglas is nearer the truth than they; and if he reads Hebrews xi, 8, 9, 10 and realizes that Newman's faith was that of Abraham, he will change his mind on the subject and accept Newman's reiterated assertion that, notwithstanding accidentals painful enough, he had found in the Catholic Church the substance he sought,

for which he would have endured all the temporal afflictions that great chapter enumerates.

H. W.

The Road Beyond the Town and Other Little Verses. By MICHAEL EARLS, S.J. New York: Benziger Bros. \$1.25.

Father Earls, whose books in prose, "Melchior of Boston" and "Stuore" are well known to Catholic readers, now has out this little volume of verse. As captions like "Commemorations," "Leaves of a Detour," and "Milestones" indicate, many of the lyrics here gathered together are "occasional" and biographical in character, being the garnered fruit of some twenty years of versifying. In many of the author's shorter poems there is a conciseness of expression and felicity of phrase that will remind the reader of the priestly poet who lived and died not far from Father Earls' present home. Such for example are the lines, "On a Flyleaf of Father Tabb's 'Lyrics'" which appeared originally in the *Atlantic Monthly*, and the "Offertory," which runs thus:

"An altar is the eastern hill
Aglow in morning's hour,
The chancel vales with incense fill
From each adoring flower:
'All glory to His holy will
And to His wondrous power.'"

In a sweet minor key are two poems "To My Sister (Obit, May, 1898)," while "By Brooks in Ballydee" and "The Bonnie Prince o' Spring" are lyrics of a joyful lover of nature. A book like "The Road Beyond the Town" proves that the study of theology, in which Father Earls has now been engaged for nearly four years, need not quench necessarily, the fire of poesy.

Three little books of devotion have recently come from R. & T. Washbourne's publishing house: "Glimpses of Heaven, as Pictured in Dante's 'Paradiso'" is a good analysis, with a pious commentary, of the third part of the great Florentine's masterpiece, made by a Benedictine nun of Princethorpe Priory; "The Orchard Floor" is a book of "daily thoughts" which an admirer of a certain preacher gathered as they fell from his lips. Michael Field writes the preface: "The Consolations of Purgatory," a translation from the French of Father Faure, S.M., consists of sixteen doctrinal and devotional chapters on the Holy Souls.

BOOKS RECEIVED

American Book Co., New York:

Seth of Colorado. By James Otis. 35 cents.

Apostleship of Prayer, New York:

The King's Table. By Father Walter Dwight, S.J.; The Heart of Revelation. By Rev. Francis P. Donnelly, S.J.; The Fountains of the Saviour. By Rev. John H. O'Rourke, S.J. 50 cents each.

B. Herder, St. Louis:

John Hungerford Pollen. (1820-1902.) By Anne Pollen. \$4.25.

The Jewish Publication Society of America, Philadelphia:

The Book of Delight, and Other Papers. By Israel Abrahams, M.A.

J. B. Lippincott Co., Philadelphia:

Recent Events and Present Policies in China. By J. O. P. Bland.

The Macmillan Co., New York:

Christmas. By Zona Gale. \$1.30.

Mt. Carmel Guild, Buffalo:

Catholic Calendar for 1913. 50 cents.

Paul Elder & Co., San Francisco:

Impressions Calendar, A Book Lover's Year for 1913. 85 cents.

Latin Publication:

B. Herder, St. Louis:

Disquisitio Dogmatica—Critica—Scholastica—Polemica de Catholico Intellectu Dogmatis Transsubstantiationis. Auctore P. Josepho M. Picirelli, S.J.

German Publication:

B. Herder, St. Louis:

Philosophie und Theologie des Modernismus. Von Julius Bekmer, S.J. \$2.20.

Pamphlet:

Columbia Publishing Co., Milwaukee:

Novena for the Relief of the Poor Souls in Purgatory. By Rev. J. F. Durin. 10 cents.

ECONOMICS

Government Supervision of Trusts

A trust is, in the strict sense, property committed by means of a formal legal instrument to one not its owner, to be administered by him for the owner's benefit. The person receiving the trust is called the trustee. Companies have been organized for conducting on a large scale the trustee's function. One might contend that they should, therefore, be called trustee companies. But such a name is not euphonious, and so they are known as trust companies. Hence when the plan was invented of merging two or more companies by means of a holding company established to be the trustee of their capital stocks, such holding companies received the name of trusts; and this has been so broadened as to include all combinations among corporations for the controlling of trade or prices, whether under the cover of a holding company or not.

A trust then, in the popular sense, is a partnership open or secret. This being so, one may ask, what evil can there be in them. A partnership, a merging of individual interests for the purpose of greater gain is one of the commonest things in trade, and perfectly legitimate. One may answer that a trust exists for the constraint of trade. This is true; but in itself constraint of trade is not reprehensible. All partnership includes, directly or indirectly, such constraint. If A with \$20,000 goes into partnership with B, who has the same amount of capital, the object is to make greater profits for both. This is done in two ways; first, by reducing expenses, one joint establishment can be carried on at less cost than two separate establishments; second, by increasing business, a capital of \$40,000 can do more than twice what a capital of \$20,000 can do. The second of these is as a rule expected to be the more efficacious means of increasing profits; and, as business can not be created indefinitely it means the drawing to A and B of some business hitherto transacted by C or D. Others will put the evil of trusts in their restraint of trade. Constraint of trade is the compelling of it to follow certain channels: restraint of trade is the restricting of its volume. This too is not of itself an evil. Sometimes, inasmuch as it is a check on over trading, it may be a real benefit. Moreover, partnership tends naturally to such restraint inasmuch as it diminishes rivalry and tends to put the control of markets into fewer hands.

Constraint and restraint of trade are neither essentially bad nor essentially good. They belong to the immense category of things, indifferent in themselves, which become good or evil according to circumstances. Of such things a large number are good or bad according as the use of them is moderate or excessive, and this may be said of constraint or restraint of trade, inasmuch as they are connected with partnership. Their effect in ordinary partnerships is to stimulate a healthy competition. When C finds that his business is falling off on account of the partnership between A and B, he looks up D and proposes a partnership for their mutual protection. Such competition is for the public good. It keeps prices within reasonable limits and procures good service. It must be observed, too, that the constraint and restraint of trade follow such operations only indirectly. But should A and B approach C and D and propose a merger to keep the trade in their hands to the exclusion of the rest of the alphabet, then constraint and restraint of trade are sought directly as the means of enriching A B C and D to the detriment of the public good, and so they become an evil to be removed by public authority.

This evil is the greater when, as is too often the case, the merger is in the matter of the necessities of life, or of public utilities. The first step is to drive all rivals out of the field, and

in taking it the merging companies often violate justice. When this is accomplished the trust becomes master of the situation. Speculatively speaking one may say that it is possible that it will not abuse its power against producers, consumers, or employees. On the other hand, it is possible that it will; and this possibility gives public authority the right to supervise its operations, and see that it does not sacrifice the common welfare to the private advantage of its members. Experience may show that this happens so frequently as to justify general legislation in the matter, and even the absolute forbidding of mergers, especially when there is question of those companies which, as we have pointed out, either on account of their nature and the privileges they have received, or on account of the matter in which they are engaged, have a particular regard to the public welfare.

On the part of public authority, nevertheless, great prudence is necessary. If it has the duty of protecting the public good, it must not ignore the rights of the subject companies. It would do a great wrong were it to abdicate its functions and become the servant of corporations and trusts: it would do as great a wrong were it to yield to noisy clamors and see in corporations and trusts only the public enemy. It should call experienced and trustworthy men to its councils. It should hear patiently both sides of the question. It should examine exhaustively, judge wisely, execute vigorously. It should protect the rights of all, of the public, of the companies, of their rivals, and especially of their employees. We have just come across the statement of the results of an investigation into the wages paid by a great transcontinental road which received extraordinary assistance from public authority. In one of its chief yards the minimum wages was \$55 per month and half the staff was receiving that amount. The maximum was \$105 per month. The average, even for married men, was \$75 per month. Moreover the employment was not permanent. With the closing of the lakes there is always a reduction of the force. Yet this company pays shareholders dividends of about 10 per cent. It issues stock from time to time to them at a price much below the average market price. The farmers for whose benefit it was chartered and helped complain bitterly of its freight charges. The Pacific coast cities say that their industries are held back in the same way. Such things are not to be condoned because its chief proprietor gives lavishly to colleges, hospitals, etc. They should be investigated and what is wrong should be set right.

H. W.

EDUCATION

Harvard's Reform in its Methods of Education

It is gratifying to learn that Harvard proposes a thorough reform in its methods of education, but it will be difficult for the uninitiated to grasp the meaning of the official announcement proclaiming this intention. The Faculty of Arts and Sciences declares it as essential to a bachelor's degree that there should be "a special final examination upon each student's *field* of concentration *within the field* of the division of history, government and economics." How a student can concentrate his attention to a field within a field will stagger the imagination of the average man, but perhaps it is the printer who is to blame, and not the distinguished faculty. After having concentrated his attention on his particular field he is to stand a special final examination. But whether the subjects of examination mentioned are to be of themselves sufficient to obtain a Harvard B.A. degree is not clear. For an educated man it will be a rather meagre outfit, but at all events the reform is regarded by those who are more or less associated with Harvard, as being momentous. It is held to be another blow at the idea of a college as "an attractive resort for the sons of the well-to-do to idle away four years, with the assistance of tutors in luxurious dormitories or equally luxurious clubs."

Commenting on the matter, the *Evening Post* adds that "it is also a clear departure from the elective system which was once the chief distinction of Harvard, and most important of all, it means another far reaching step towards placing the American university training on a par with that received abroad," a remark which will go far to shatter the widespread American conceit that we have little or nothing to learn from effete Europe in the matter of education.

We fully agree with the writer when he says that "the disappearance of the old rigorous courses in classics removed the chief source of the moral and mental discipline in the graduates of earlier years, even though their range might be limited. They had no smattering of a dozen or fifteen subjects, but they knew what they knew well, and more than that, by mastering certain branches of knowledge they had laid the foundations for attacking and conquering others." It would be difficult to state the case more succinctly and more correctly. The wise men who centuries ago made the studies of the classics one of the essentials of college education knew what they were doing in availing themselves of the study of Latin and Greek as an instrument for cultivating exact thinking and exact writing, and also, because of the difficulties that had to be overcome in obtaining a mastery of those languages, an excellent opportunity was afforded for strengthening the moral fibre of the students; making them in brief, not weaklings but men.

It is to be regretted that so many modifications of the classical course have been admitted in colleges whose traditional studies had been for centuries the Greek and Latin classics. Had they stuck to their colors they would have been in the lead today in the field of education. Now, after so much useless dissipation of energy there is to be a return to those old-fashioned methods, which looked for thoroughness and exactness and not to "the pedantic acquirement of facts, a process which has far too often passed for broad knowledge and humane culture." Colleges that were established for education and not for numbers should never have lost sight of this fact. If the report just published by the Student Council, which is based on the estimate of the Harvard University Register, be correct, there will be no difficulty in understanding the lack of educational "thoroughness" which is said to prevail in that institution.

More than \$1,500,000 is spent annually by Harvard students for necessities and luxuries over and above board, room rent, and tuition. Clothing costs the students something over \$600,000. The bill for smoking is estimated at \$98,225, and drinks cost \$73,500, which is \$2,000 more than is paid for books. Theatre tickets, suppers after the show, and taxi-cab fares amount to more than \$200,000.

ECCLESIASTICAL NEWS

Not long since the Holy Father received in audience the "Apostolic Union," a league of secular priests, of which His Holiness has been a member since the time when he was a simple priest of the diocese of Venice. The league is of French origin, but with aspirations for international expansion, and is intended to strengthen the priestly character in its members. The occasion of its meeting in Rome was to celebrate the jubilee of its foundation. In the address presented to the Pontiff by its president, Mgr. Labeurrier, the latter emphasized the filial devotion particularly due from the league to the Holy Father, a devotion of love, veneration and obedience. In his reply the Holy Father, after insisting upon the personal holiness aimed at by the league for its members, turned to the question of the love of the Pope. "The Pope," he said, "is the guardian of faith and morals; the depository of the principles which make for the moral dignity of the family, the greatness of the State, the sanctity of souls; the counsellor of prince and people; the Head whom none can feel it servitude to serve, for he is the

representative of God Himself; the father by excellence, in whom coalesce all that is loving, sacred and godlike in fatherhood. And yet love and loyalty to him are not of word but in deed. Personal love tends to conformity of view, of will, of desire with the person beloved. Love of the Pope is not found in canvassing his dispositions, his commands, the length to which obedience should go and in what matters to obey him. Love of the Pope is not manifested in declarations that he has not spoken distinctly (as though he were bound to repeat his will in every ear); not in bringing in question his orders on the ready pretext of the disobedient that it is not the Pope who commands, but those who surround him; not in limiting the field of exercise of his authority, nor in preferring to the authority of the Pope the authority of others, however learned scholars they may be, who in spite of all their scholarship show their lack of holiness by discord with the Sovereign Pontiff." "This," he added, "is the outpouring of a heart grieved by the conduct of many of the clergy, who give themselves over to criticism and censure of the wishes and utterances of the Sovereign Pontiff."

It is self-evident enough that the conduct thus deplored is a mockery of love and loyalty, whatever else its defendants may fancy it is; but what is a curious phase of the attitude of mind of the clerical censors of the Vatican is that under no civil government on earth do sensible men think to qualify their obedience by the fact that government orders are instigated by the ministers or even by unofficial friends in the entourage of prince or president, nor do they seek to avoid judicial decisions by forever claiming that the highest tribunal in the realm is exceeding its constitutional powers, and by obtruding the private views of distinguished lawyers as paramount to the official decisions of the court. Even in academic circles where a magisterial authority is exercised, we do not expect to find the student body eternally contradicting the teachings of the university until the matter is made one of solemn decision expelling dissentients from membership in the university. These paradoxes seem reserved for the government of the Prince spiritual who is assured of more divine guidance than all the princes of the world; for that spiritual tribunal, which even historically outranks all other tribunals in the security of its decisions and in its judgment of its own jurisdiction; for that teaching oracle which has the promise of the assistance of the Holy Spirit in all its teachings of faith and morals even to the measure of infallibility in the last resort. It would be unkind to seek for particular explanations of this in an exaggerated national spirit or in personal pride of intellect, and perhaps it may be as well to let it rest as the result, highly blameworthy withal, of the common weakness of human nature in times when the world, the flesh and the devil are insistent on having their innings. The self-sufficiency of members of the ship's crew is an annoyance, to say the least, to the Captain of Peter's Bark. The sea-lawyer is always a nuisance aboard ship.

There were more than 800 priests attending the Fourteenth Diocesan Synod, which was held, in St. Patrick's Cathedral, New York, on December 10, his Eminence Cardinal Farley presiding. In his address to them the Cardinal made an earnest plea in behalf of the proposed unification in the Catholic United Works of all the parochial societies, devoted to education, charity or social reform, for greater efficiency. The Catholic laity has already been invited to take part in this movement, and the Cardinal requested the clergy to encourage the laity and to co-operate in every way in bringing about the betterment of the poor, the protection of the faith of the people and the suppression of the vicious and criminal agencies that are organized against the best interests of society, law and order, the Christian home, religious and civil authority.

Cardinal Farley congratulated the clergy of the archdiocese

on their excellent parochial organizations which had brought about a large increase in the number of schools and churches, some twenty-five schools having been opened in the last two years since the last synod. The attendance of the children has reached 80,938.

Cardinal Farley has appointed the Rev. William J. Jordan, an assistant at St. Monica's Church, as local director of the Chinese Catholic Mission, to succeed the Rev. Vincent Montanar, who is now working among the Chinese Catholics in Montreal. Father Jordan will organize a day nursery for the Chinese children, and a Sunday school for the adults. The expense will be borne by the Cardinal, who established the mission four years ago.

Brother Philip, professor at Mount St. Joseph's College, Irvington, Md., celebrated on December 8, his golden jubilee as a member of the Congregation of Xaverian Brothers. He is the first who entered the order in this country to complete fifty years of service. Born in Charlestown, Mass., he entered the order in 1862. For ten years he was president of the Xaverian College, at Louisville, Ky., and for nineteen years director of St. Peter's High School, at Richmond, Va.

SCIENCE

Horace Lee Washington, American Consul, Liverpool, England, reports a new sound indicator, the invention of William and Gerald Hodgkinson, two young electricians. The invention consists of a large drum, nine feet in diameter, which is slung aloft, away from any possible interference from deck sounds, and is provided with sixteen receiving mouths, which gather in all the sound waves. At the base of the mouths are fixed contact breakers, which, while stable to ordinary mechanical vibrations, are sensitive to general sound waves. Each of these receivers is responsible for sounds from a particular direction. The contact breakers are connected electrically to a relay case, consisting of relays equivalent to the number of receivers, in turn being connected to a box fitted with a circle of electric lamps, to the same number as the receivers, which will indicate the direction of the sounds. As often as a sound reaches the contact breakers the electric circuit is disturbed, thus operating the relays and at the same time lighting the lamps on the indicator. If the sound is near, then more than one lamp will be ignited, but as the units are standardized, the direction of the sound wave is shown by a line dividing the sections operated. At distances over one mile only one lamp is lighted, and the direction is clearly indicated. In case the sound wave comes from the right of the ship the lamps on the right of the circle are illuminated; if from the left, then the lamps on the left, and finally if from directly ahead, then the lamps pointing in that direction. With a passing vessel successive units are operated, thus defining the course upon which the ship is steering. The apparatus permits of being located at a position most convenient to the ship's officer.

Dr. Henry Heiskell, marine chief of the United States Weather Bureau, communicates an interesting article from the pen of Professor Howard T. Barnes entitled "Icebergs and their location in navigation." It is stated that the icebergs met with in the North Atlantic each year are, with a few exceptions, traceable to Western Greenland. The sizes of the pieces set adrift in these regions vary greatly: but bergs 60 to 100 feet to the top of their walls, with spires and pinnacles from 200 to 250 feet high, are most commonly encountered. The length of such an average berg is from 300 to 500 yards. The depth of these floating masses is variously estimated from 7 to 8 times their height, though

this is not always the case. It is quite possible that a berg be as high out of water as it is deep below the surface, since the submergence depends entirely on the mass and not on the height. These bergs are in process of formation the year round along the entire extent of the Greenland coastline. Their presence is a constant menace to the mariner and their position, owing to their rapid movement by wind and current, an uncertainty.

Experienced navigators rely, in great measure, on the so-called ice "blinks" for the detection of these spectres of the deep. These "blinkings" are occasioned by the reflection of the scattered rays of light from the sky from the white surface of the berg. In foggy weather the ice is perceived by its dark appearance. Dr. Barnes critically analyzes the belittling of temperature-variations for the detection of ice floes. The method he says followed by navigators is to dip a canvas bucket over the side and bring up a sample of sea water. The interval of time between the dipping of the water and the report of the reading may be anything from 5 to 10 minutes. In the meantime the ship has sailed some miles beyond the point of observation.

It is not surprising, in the light of such proceedings, that no value can be attached to measurements of this type. More scientific recordings made by the author himself are instanced and the results indicated. A continuous record of the temperature of the sea was obtained between Halifax and Bristol. A micro-thermometer was used, the bulb of the instrument being placed in sea water, drawn continuously from the circulating water of the engine at a point within a few feet of the intake mouth, situated about 16 feet below the water line. The wires passed through the engine room to the office of the Chief Engineer where the recorder was set up. The iceberg effects were unmistakable when passing into the ice track. In general it may be said that an iceberg will make itself felt in the first place by a rapid rise of temperature as it is approached. In the immediate vicinity of the berg the temperature falls quickly. In regions where icebergs are in close proximity, safe navigation will be found impossible, as no isothermal line can lead to a berg.

The United States Government's latest achievement in aerial telegraphy has been declared a success. The plant, located at Fort Meyer, Arlington Heights, Virginia, claims to be the most powerful wireless station of the world, having a sending radius of at least three thousand miles. The antennae swing from three towers, which are, one 800 and the two others 650 feet above mean sea level. The workrooms have been rendered sound-proof, thus increasing the efficiency of operation. According to official report, the total number of radiotelegraphic stations along the Atlantic and Gulf coasts, the North Pacific Ocean and Alaska is 136. Of this number seventy are under the control of our Government. Those of the Philippine Islands, ten in number, are superintended by the Jesuit Fathers connected with the Philippine Weather Bureau.
F. TONDORF, S.J.

OBITUARY

Brother Jerome, one of the oldest members of the community, and for many years the president of St. Francis College, Brooklyn, died at the College, on December 13. He was born in Ireland seventy-nine years ago and had been in this country fifty-four years. He became a Franciscan Brother in Ireland when a young man, and together with several other members of that order laid the foundation for the college of which he afterward became president. He had the position for twenty-five years. Brother Jerome celebrated his golden jubilee several years ago.

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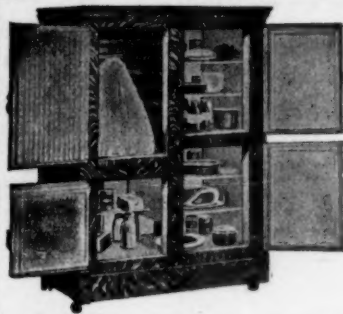
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